The
LIEF SOCIETY
MAGAZINE

44 NO. 11 Lessons for February NOVEMBER 1953

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 76 North Main, Salt Lake City 11, Utah: Phone EMpire 4-2511; Subscriptions 246; Editorial Dept. 245. Subscription Price: $2.00 a year; foreign, $2.00 a year; payable in advance. The **Magazine** is not sent after subscription expires. No back numbers can be supplied. Renew promptly so that no copies will be missed. Report change of address at once, giving old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Manuscripts will not be returned unless return postage is enclosed. Rejected manuscripts will be retained for six months only. The Magazine is not responsible for unsolicited manuscripts.

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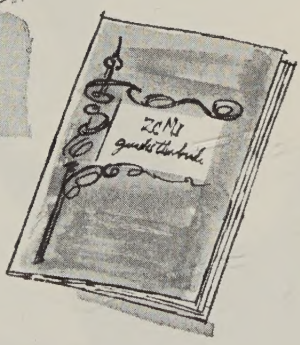

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Cleanliness

Emma Ray Riggs McKay

"CLEANLINESS is next to Godliness" is a quotation familiar to everyone. Godliness is defined as "The careful observance of the laws of God." We desire to keep the laws of God and, if cleanliness is next to the observance of these laws, we certainly should have a desire to be clean, whether it be in body, mind, or heart.

In regard to physical cleanliness, the preservation of health and comfort, good taste, and the approbation of friends, require cleanliness of hair, nails, teeth, and body. The sensibilities of anyone should not be offended by neglect in these particulars. Since we must associate with one another, we are under obligation to keep clean. Laziness is no excuse.

While cleanliness of our homes and habits, considered hygienically, is of great importance, its effect upon the character of the members of the household is very important, for, generally, as the home is, so is the child.

Nearly all people have a desire to have clean homes, but they do not always know what is clean and what is not. Therefore, it is necessary to read, study, and listen to instructions concerning what must be regarded as very important sanitary measures. Constant effort should be put forth by mothers to keep homes free from filth, vermin, and flies, and, in general, try to have a state of orderliness at all times.

There is now a drive to clean up cities in the United States, and Latter-day Saint mothers should be the first to accept this commendable idea and rally around those who desire to make our place more attractive by teaching by *example* not to throw papers, tin cans, bottles, and other waste on floors, streets, and lawns. Children accustomed to untidiness become thoughtless, and their characters partake of this unclean carelessness. Mothers, all of this takes constant effort on our part, but do not be discouraged. Good results will give great satisfaction.

Now, as to the cleanliness of the soul. In Psalms we read, "He that hath clean hands, and a pure heart . . . shall stand in his holy place" (Psalms 24:4, 3), and in the New Testament, Paul says, ". . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Are we doing this?

A short while ago, a very prominent and conservative president of a university said, in public, that the present age is the most decadent in history, with the exception of the days just before the French Revolution. He mentioned "dishonesty permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself." He said, "If there is to be social and political regeneration in our Republic and in the rest of the world, it must be by a tremendous regeneration of moral ideals."

The true standard of right and wrong ever remains the same amid

l moral change. We Latter-ay Saints have been "aggressively live" for over a hundred years reaching that God is unchangeble, that the Ten Commandments re just as important and workable ow as in Moses' time. That the ermon on the Mount and other achings of Christ are great addiional helps to keep us in the straight and narrow," if we will but eed them.

But mothers often say, "How can e influence our children to be clean n thought when they see so many ictures that appeal to the coarse rutality of man, fist fighting, gun ghting, men striking women, womn throwing anything near at hand t husbands, cruel talk, low private cenes of lovemaking, etc?"

A WOMAN asked a question of a prominent writer regarding intelligent girls who chose to read books which discuss clinical details that belong to medical specialists, and books which have been condemned as indecent. The woman said they choose such books and chat about them quite cheerfully. Much of the reading of these girls is found between covers of obscene books sold in less respectable stores to satisfy the taste of curious adolescents. Many of today's amusements give evidence of impurity in its most dangerous form. The sanctity that once shielded the marriage relation and the shame of infidelity and adultery seem to have disappeared. Is it possible that, with continuous thoughts of the human body, and a constant obsession with sex, that our girls can go into womanhood unscarred by such influences?

The writer answered, in part, that these modern girls, clean and dainty in their physical life, and careful of their personal appearance and their culture, "batten upon the filth of dirt" by reading novels that debase the relationship between men and women, single or married. She stated that if their mothers saw them bending over garbage barrels, it would be horrible to them, but that physical dirtiness is far less dangerous to fine womanhood than the distorted views of life gained from depraved literature.

Notwithstanding the report that obscene literature has been cleaned up, on the nineteenth of September 1957, J. Edgar Hoover urged that there be a war waged against newsstands flooded with obscenities aimed at children as well as adults. Mr. Hoover said that the trade of "printed poison" is a big and lucrative business. "Not until longer sentences and heavier fines remove the financial advantages of this traffic will the producers, distributors, and dealers of filth be driven out of this sickening business. The activities of the muck merchants are national in scope and are closely organized. A smut dealer can produce for a small initial cost obscene photographs or publications which can then be copied by the thousands and then transmitted on an almost endless round of moral destruction. Your child can easily become one of their tragic victims. An aroused public is necessary—one that will not countenance the placing of this trash on public display."

Emerson said, "Be sure to read no mean books" (meaning books of inferior quality). "Consider what you have in the smallest chosen library. A company of the wisest,

wittiest men that could be picked out of all civil countries in a thousand years have set in best order the results of their learning and wisdom. Each gives up his grains of gold after the washing."

Some people think that television's educational programs are an answer to the mind and soul's requirements for proper training; but Frank C. Baxter, Professor of English Literature at the University of California, at Los Angeles, who has had experience on some of those educational programs, says that your T.V. set can at best be only an invitation to knowledge. One can't possibly grow up to be educated without wide reading. He said that the spoken word and the animated figure on the screen are fleeting shadows that will not stay to be mastered. Sound goes in one ear and out the other. Only the written word gives students the solid background that underlines all real culture.

Besides reading low books that injure our young people's morals, there are other problems which influence them against leading a clean life. Three groups in Philadelphia in 1951 decided to solve those problems before they had a good start. These groups are: First, *parents*, Second, *students*, and Third, *the school personnel.*

The problems are: (1) Unreasonable late hours, (2) drinking alcoholic beverages, (3) abuse of car privileges, (4) lack of parental responsibility in chaperoning parties in the homes, (5) a series of home parties after late school functions, (6) party crashing, (7) inappropriate dress, (8) a general disregard for the rights and property of others, (9) parental acceptance of newer and unsafe freedoms as a trend of the times.

After deep study by these three groups of these nine problems, the result was a booklet called "We Can Agree." Every family has one, also every new student. Conditions are improving especially in the area of appropriate dress and party hours. These ideas of agreement in improvement of the young are now spreading to other states and the P.T.A. is becoming interested. May these ideas be adopted by the whole United States of America so that our morals may be something of which we may be proud.

These movements are good, but there is nothing so efficacious as confidence between a wise mother and a willing - to - listen - and - learn sweet young girl. Mother, get close to your daughter. Gain her confidence so that she will have a desire to talk to you after the show, after the dance, after the ride. A few words of wisdom on such occasions may change her desires to read the wrong book, to associate with the wrong boy, to make the wrong marriage.

Begin very early with your little girl to build a strong character that she may be able to resist uncleanliness whether physical, mental, or moral. Then, if gentleness, kindness, love, cleanliness, and morality exist in the home, she can look upon the wickedness of the world in disdain and disgust at the low thoughts on the screen and in publications and they will influence her character not one whit.

Teach her that according to The Book of Mormon ". . . neither can filthiness or anything which is unclean be received into the kingdom of God . . ." (Alma 7:21).

Obedience in All Things

Counselor Helen W. Anderson

JESUS said, "If ye love me, keep my commandments. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:15, 23).

Obedience to his laws and commandments has been a requirement of the Lord ever since the very beginning. If we truly love him, obedience to his laws will not be a difficult requirement. Great and glorious are the promises made to those of God's children who are obedient in all things.

> And if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God (D. & C. 14:7).

The rewards of those who are partially obedient to the law as compared with the majestic rewards awaiting those who are fully obedient is like comparing the flicker of the early day movies to the superb cinemascope of today.

The gospel provides a plan of life and salvation to everyone that will render obedience to it. Every law the Lord has given is of such a nature that by keeping it we are preserved, protected, or blessed in some way.

If we keep the Word of Wisdom, we are promised that we shall find "wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And . . . that the destroying angel shall pass by them, as the children of Israel, and not slay them" (D. & C. 89:19-21).

If we keep the law of tithing, the Lord will "open . . . the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

If we abide the laws of the land, we are protected and made safe.

The promise is made that America, a land choice above all other lands, will be a land of liberty and freedom to those who possess it, if they will but obey the God of the land, which is Jesus Christ.

The universe renders obedience to the will of God.

Obedience is required of all the children of the Lord. Of the Savior himself it is recorded, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. . ." (Heb. 5:8, 9).

The Master concluded his most important sermon by comparing the faithful doer of his words, "liken . . . unto a wise man, which built his house upon a rock" (Mt. 7:24).

We are taught that obedience is the first law of heaven and order is the result. Obedience brings reward; disobedience brings its own punishment. Adam learned and understood the principle of obedience. He was commanded to build altars upon which to offer sacrifices.

Upon one occasion, after having complied with this commandment,

> . . . an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth (Moses 5:6, 7).

Adam knew that whatever the Lord commanded him to do would be for his best good and benefit; therefore, he never questioned why he should render obedience unto the Lord. The Lord rewarded him after he had fulfilled the commandment of offering up sacrifices, and Adam had a visitation from a divine being, imparting to him the knowledge of why he was to offer sacrifices.

Although obedience is a requirement, we are not compelled to obey against our own wishes. There is a penalty attached to disobedience which all must suffer who do not obey. The Lord has laid down certain laws for our guidance and welfare and made promises to us as a result of obedience to these laws.

One of the first lessons in obedience we learned as children, and one that will be indelibly written in our memories, was the example of perfect obedience rendered by Abraham in his willingness to place his son Isaac upon the altar, as a sacrifice unto the Lord.

Moses taught the children of Israel obedience. He said, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day" . . . (Deut. 11:26, 27). However, the children of Israel became disobedient, and turned to the worship of the golden calf. The penalty for disobedience caused them to wander for forty long years in the wilderness before a new generation learned obedience to the Lord.

No man had greater opportunity for progress than did Saul, King of Israel. He prophesied among the prophets and was a man greatly beloved of the Lord, but because of his willful disobedience, he was rejected from being King of Israel by the Lord, and was severely rebuked by Samuel: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22).

Obedience should be voluntary, not forced. The Lord promises his blessings if we honor and obey his laws, and not otherwise. "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise" (D. & C. 82:10). Obedience is a positive power; it disciplines the character and reflects a strong, noble spirit; it refines and enlarges the soul. We obey a law because we know it to be right, because we have a desire to do right and because of the blessings promised. Obedience prompted by love brings the greatest happiness man can enjoy. "God delights in a willing heart."

We attain success spiritually and temporally when we obey the laws. Any success is accomplished only by rendering the fullest degree of obedience to the law upon which it has been predicated.

> There is a law, irrevocably decreed in heaven before the foundations of this

orld, upon which all blessings are predi-ted—and when we obtain any blessing om God, it is by obedience to that law on which it is predicated (D. & C. 30:20, 21).

As Latter-day Saint women, we e obliged to live and teach com-lete obedience. We must obey the ounsel and instructions of the con-ituted Authority of the Church. Ve should sustain the Priesthood nd hearken to the words of the liv-ng oracles and all the words of the uthorized servants of God.

Brigham Young said that women o exert a great influence in guiding he destinies of men and of nations. The women of the Church can xert a great influence for good, in heir homes, in the Church, and in he world, by living and teaching he saving principle of obedience to he gospel. We have a responsibil-ty for the total effect our influence will have in the lives of others.

President McKay said, "Men and women who obey the principles of life and salvation, sincerely repent of their sins, and as sincerely strive to live in accordance with the principles of the gospel, are guided and inspired by the Holy Ghost, and are shown things to come" (*Gospel Ideals*, page 147). He also said, "Obedience to the gospel means merely compliance with the laws of health and happiness. It means keeping the body undefiled and the spirit in tune with the infinite" (*Cherished Experiences*, page 10).

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am . . . (D. & C. 93:1).

What a glorious promise to those who will live for it!

Love's Equation

Luett Stantliff

THE short span of mortal existence never follows a straight course, but, rather, "a spiral with rhythms of progress and retrogression, of evolution and dissolution," in which time teaches that all true values are spiritual and eternal, while earth-life is but a passing experience in which we now see "through a glass darkly" in the exploration and expectation of life, of hope, and of promise.

The most precious gift man can bring to Christ is love for his neighbor—that human interest in the needs of his fellow man which is inspired by God. The offering of love and sympathy expects no return, asks for no rewards, and finds its own joy full in the giving alone.

The lessons of love are the jewels we must treasure. Material gifts, fine as they may be, are only the symbols of love and the tokens of need. Time dissolves them, but the jewels of spiritual value are oriented into the fabric of character. These jewels can never dissolve. They will shine on forever.

Report and Official Instructions

President Belle S. Spafford

(Prepared for delivery at the 1957 Annual General Relief Society Conference which was cancelled.)

I wish to commend stake and ward officers for the able direction they are giving to Relief Society.

Organizations and Reorganizations

The stakes of the Church are increasing in number, gratifying evidence of the growing strength of the Church. At the close of 1956, there were 235 stake Relief Society organizations, an increase of twelve over 1955. There were 202 new local Relief Societies organized during 1956, making a total of 3,939 ward and branch societies at the close of the year. There were forty-five mission organizations as compared to forty-four for 1955. During 1956 there were forty reorganizations in the stakes and twelve reorganizations in the missions.

Missions

Through the missionary program of the Church the work of Relief Society is being extended to the far corners of the earth. It will be of interest to you to know that on April 3, 1957, the first Relief Society was organized in Hong Kong in the Southern Far East Mission for the Chinese sisters. Relief Societies are being organized for the sisters where Latter-day Saint servicemen are located, for example in Spain, Libya, Okinawa, and elsewhere. The majority of these sisters are young women. We pray for their well-being.

Generally speaking, the work of Relief Society in the missions is progressing along all lines.

Membership

We are happy to report to you at this time an increase in the Church-wide Relief Society membership during 1956 of 9,209 making a total of 172,722 enrolled members. The membership gain for 1956 was approximately 2,000 greater than for the previous year. In view of the growing trend of women working and the many other activities which engage women today, this gain is gratifying. It is evidence of alertness on the part of officers in interesting women in the work of the society. Undoubtedly, careful consideration is being given to holding meetings at the hour most convenient for the greatest number of available members. "Why should every L. D. S. woman be identified with Relief Society as a member?" In answer we reply, "Because it gives her a living, growing testimony of the gospel; it affords her opportunity to render wisely directed service to her fellow men; it enables her to serve her Church through the organization given to the women of the Church by our Heavenly Father; it offers her rich educational opportunities; it gives her intellectual and spiritual contacts with women of like ideals and beliefs; it helps her to be a good wife, mother, and

omemaker; it affords her opportunity to form choice and lasting friendships. Relief Society deserves her loyalty because it was divinely organized for the women of the Church and has had divinely inspired guidance through the years."

Visiting Teaching

The visiting teaching program continues to engage the time and efforts of Relief Society officers, as well as 69,984 visiting teachers who constitute 40.51 per cent of the membership of the Society. Figures for 1956 show approximately three million visits were made or an average of 8.46 per cent to each Latter-day Saint family. There are in every neighborhood many aged, lonely, or troubled people who may have no special temporal needs, but who need friendly interest, assurance, encouragement, spiritual uplift, and peace of mind. There are sometimes those whose temporal needs may be causing anxiety or even suffering. The visiting teaching program deals with all of these human needs.

The Educational Program

Theology Course: The excellence of the courses of study and the good teaching procedures being followed by the 14,147 class leaders are important factors in the growth of Relief Society and attendance at the regular meetings. A new theology course of study begins this year to be continued for several years. The course is to be a section by section study of the Doctrine and Covenants. The Doctrine and Covenants, containing the words of the Lord to this dispensation, will be the text.

It is hoped that during the period covered by this course of study every member of the Relief Society will read and study the entire book of the Doctrine and Covenants; however, no report on the number of sisters reading the book will be called for by the general board, as was done with regard to reading The Book of Mormon.

The Book of Mormon Reading Project: We are pleased to announce, with regard to The Book of Mormon reading project, that there were 3,216 wards and branches out of a possible 3,938 which submitted reports. The reports showed 163,713 members participating. Of this number 76,989 or 47.03 per cent read the section covered by the lessons for the year 1956-57. There were 64,859 or 37.55 per cent of the total Church-wide Relief Society membership who read the entire Book of Mormon during the six-year period in which the project was carried forward.

Testimony Period: At one of our recent conferences, attention was called to words of President J. Reuben Clark, Jr. which I would like to repeat:

> The sole ultimate aim and purpose of the auxiliary organizations of the Church is to plant and make grow in every member of the Church a testimony of the divinity of the Christ and of the gospel, of the divinity of the mission of Joseph Smith and of the Church, and to bring the people to order their lives in accordance with the laws and principles of the restored gospel and of the Priesthood (*The Relief Society Magazine*, December, 1950, page 815).

A special period has been set

aside at the theology meeting for testimony bearing. The theology class leader has opportunity through her preparation and presentation of lesson material to create an atmosphere conducive to the bearing of testimony, and to awaken in the sisters a desire to express their appreciation to their Heavenly Father for their blessings and to bear witness of the truths of the gospel. To slight the testimony period is to deny the sisters an important opportunity, privilege, and blessing.

Visiting Teacher Messages: The visiting teacher messages, as heretofore, are planned to correlate with the theology lessons. The messages, "Truths to Live By From the Doctrine and Covenants," are taken from those sections of the book which will be studied in the theology course. You will find these lessons practical and illustrated with pertinent examples which can easily be applied to the lives of the sisters.

Literature Course: Those sisters who have enjoyed the first year of "Shakespeare in Our Lives," will eagerly anticipate a second year of this study in the literature department.

Social Science Course: The social science course, "Latter-day Saint Family Life," goes into its second year. Latter-day Saint families are not without problems, but these problems can be met and solved better when seen in proper perspective and when the solutions applied are based on Church teachings. The social science course for the coming year will give further consideration to the Latter-day Saint family in its role of returning its members to the presence of our Heavenly Father. Do not underestimate the need for and the importance of this course.

The Work Meeting: The work meeting was the third best attended meeting during 1956. The Home Management lessons for 1957-58, "Living More Abundantly," are planned to help the sisters live more abundantly through the wise handling of the family income. These lessons are expertly written. Surely, no one would question the necessity of them in a day of steadily rising living costs. We highly recommend their use by the wards.

The question has been asked, "May a separate department be held for the Home Management lessons at union meeting?" In response, we say, "Authorization has been granted stakes to invite the Home Management discussion leaders to attend the work meeting department in the union meeting." It is expected that time will be allotted there for a consideration of this discussion course. Home Management discussion leaders are regarded as sisters with a special assignment. In attending the union meeting they are recorded as visitors.

With regard to bazaars, I remind you again that bazaars should be an outgrowth of the regular work meeting activities insofar as possible. Although credit is given in the record book for articles assigned by and made under the supervision of Relief Society, even though none or only a small portion of the work is actually done at the work meeting, it would seem desirable to have as much of the work done at the work meeting as possible. It has been reported that for varied reasons officers

sometimes prefer to have sewing done away from the work meeting. This is not consistent with the purposes of the day.

With regard to recording the number of articles of sewing completed, in the chart included in the minutes of the work meeting, the general board has ruled that only sewed articles, or articles requiring some sewing, are to be considered. You would not count crocheted doilies or crocheted tablecloths or crocheted articles of clothing on which there is no sewing. This interpretation of the ruling supersedes any other instructions you may have received.

Music: We are happy to report that at the close of 1956 there was a total of 2,299 wards and branches having Singing Mothers choruses, with 34,621 singers participating in the choruses. Too much cannot be said in praise of these choruses, and the good being accomplished by them.

The Relief Society Magazine

We greatly appreciate the excellent work done by stake and ward, mission and branch *Magazine* representatives, as well as the strong support given by the Relief Society presidencies. An outstanding record was made during 1956. The annual report showed a paid subscription list of 148,562. There were 222 stakes on the Honor Roll. There were 1949 wards on the Honor Roll. There were fifteen missions listed, and 642 districts and branches. Increases were shown over 1955 in each instance.

We recognize that special abilities, a vast amount of time, and continuous effort are all needed to sell the *Magazine*. We recognize, also, that the representatives must be women truly devoted to Relief Society and fully converted to the value of the *Magazine*. We realize that all of these factors will be called into full play now that it has become necessary to increase the subscription price from $1.50 to $2 per year. We are confident that we can count on your full support in the action that has been necessary for us to take, and that you will urge ward officers to give special encouragement and support to the ward *Magazine* representatives during the period of adjustment to the new price.

Welfare

With regard to our welfare activities, I am reminded today of the words of the Prophet Joseph Smith when he said at the sixth meeting of the society. ". . . this is the beginning of better days to the poor and needy who shall be made to rejoice and pour forth blessings on your heads." Relief Society is endeavoring to meet its responsibility to the poor and needy by giving full support to the Church Welfare program and by rendering in ever-increasing amounts the so-called compassionate services.

The average number of women participating in welfare sewing at work meetings during 1956 was 8,347, while 2,822 sewed at the sewing centers. There were 23,839 women who participated in welfare projects other than sewing. These figures are all increases over those of the previous year.

Figures show a substantial increase

in number of visits made by ward Relief Society presidents to families in need under the direction of the respective bishops. However, there were fewer women receiving service who helped on welfare projects, who sewed at work meeting or who sewed for themselves. I call this to your attention in order that you may give greater emphasis to the importance of having these sisters do so.

Compassionate Services

The compassionate services continue to expand. During 1956 there were 255,719, or an increase of 7,841 visits made to the sick and the homebound. There was a total of 26,148 eight-hour days of bedside nursing care given the sick on a volunteer basis by assignment of ward Relief Society presidents. This was an increase of 638 over 1955. The number of funerals at which Relief Society assisted was 7,371 or an increase of 203 over the previous year.

The Nurse Survey

The Nurse Survey forms were sent to you again in August. They should be returned not later than December 15th. It is important that these lists be kept up and that the requested information be fully and accurately supplied.

We also encourage you once again to provide instruction, where possible, in home nursing for Relief Society members. We suggest once again that you consult your local Red Cross chapters to ascertain whether or not they are in a position to co-operate with you in conducting such classes. It is our understanding that the Red Cross plans to conduct, in some areas, classes in mother and baby care. We suggest that you watch for these and advise the members of them.

In view of the continuing shortage of nurses, we again encourage you to acquaint yourselves with available opportunities for both practical and registered nurse training, and to encourage sisters to take nurse training courses who are interested, qualified, and suitably situated.

Funds

We are pleased to note that during 1956 Relief Societies were able to maintain themselves financially and in many instances also made contributions to building and other programs directed by Priesthood authorities. It is suggested that when money is raised by Relief Society at the request of the stake president or bishop to be turned to him for some specified purpose, that the total earnings from the project be entered in the "earnings" column of the *Relief Society Record Book*, and that expenses incident to the activity be entered in the Disbursement Column as expenses and that the money turned to the stake president or bishop be given in the form of a check and the amount also be entered in the Disbursement Column with a notation in the Remarks Column, indicating the purpose for which it was disbursed.

Activities on a Stake Basis Discouraged

Reports reaching the general office lead us to remind you of a recommendation made to you a number of years ago as follows:

> We note a growing tendency for stake boards to bring the wards together for

functions that could more appropriately be conducted in the individual wards. As a general rule it is more convenient for the members, more women participate, fuller interest is felt, and greater benefits accrue to the sisters and to the society when functions are conducted in the individual wards (*The Relief Society Magazine*, "Report and Official Instructions," December 1949, page 809).

This, of course, would not apply to stake visiting teacher conventions. The general board discourages wards combining for special programs and activities. In some instances this appears to be done where wards have been divided and both wards use the same meetinghouse. Wards are divided for wise and specific purposes, and the Relief Society activities, insofar as possible, should be conducted separately.

Reports have reached us of ward Relief Societies combining for the March and November Sunday evening programs where more than one ward uses the meetinghouse, and the question is asked, "May each participating ward credit itself in the *Ward Record Book* with having held the special program?" The answer to this is "No." Only one meeting was actually held. Only the ward under whose auspices the meeting was conducted, would take credit for the meeting. The other ward or wards would be regarded as visitors.

Length of Meetings

We call your attention to the ruling in the *Relief Society Handbook*, page 76, with regard to the length of the regular meetings:

> The regular meetings for the general membership held on the first, third, and fourth Tuesdays of each month October through May are planned to cover a period of one and one-half hours.

The Relief Society Building

It has been just a year since the beautiful Relief Society Building was dedicated. You may be interested to know that since its dedication, 58,859 persons (Latter-day Saint and non-Latter-day Saint) have visited the building, many of whom were from far distant places. Many favorable and gratifying comments have been made concerning the building, of which the following is representative:

> I have recently had opportunity to go through the new Relief Society Building. Not only the structure itself in its beautiful elegance but the quality of the work carried on there for the betterment of people everywhere throughout your Church make we want to congratulate you in highest terms. There is a spirit of peace and reverence in the building which one likes to associate with the type of work your organization is engaged in doing. My visit to your building was one of the very choice experiences of my travels throughout the United States.

We are deeply grateful for the devotion and capabilities of the Relief Society sisters throughout the Church. May the Lord bless the wonderful women of Relief Society, and may he bless the great organization to which we belong.

Friends

Grace Ingles Frost

I thank the Lord for all my friends,
As this day of gratitude extends
Its festive hours. . . .
For of what should I more grateful be
Than for the friends God gave to me?

The Spanish-American Mission

Preston R. Nibley
Assistant Church Historian

THE Spanish-American Mission was formed at a meeting held in Los Angeles, California, on June 28, 1936, under the direction of Elder Reed Smoot of the Council of the Twelve. On that occasion the Mexican Mission was divided; the Republic of Mexico was designated as the Mexican Mission, and the Spanish-speaking people residing north of the border of the United States and Mexico, were included in the new Spanish-American Mission. Orlando C. Williams was chosen as the first president and was set apart for this office by Elder Smoot. El Paso, Texas, was chosen as the headquarters of the mission.

President Williams served until August 1, 1940, when he was succeeded by David F. Haymore. President Haymore was succeeded in March 1943 by Lorin F. Jones. President Jones served for a period of ten years, until December 1953, when he was succeeded by Harold I. Bowman, who presides at the present time.

In October 1955, a conference of Spanish-speaking saints from the Spanish-American and Mexican Missions, was held at Mesa, Arizona. President David O. McKay was present and addressed them.

Harvey Patteson & Son
Photograph submitted by Nina N. Bowman

TEXAS LONG-HORN CATTLE

This herd, owned by Mr. Greaves Peel of Christine, Texas, is said to be the last large herd of long-horn cattle in Texas.

New Mexico State Tourist Bureau
Photograph submitted by Nina N. Bowman

HEADWATERS OF THE RIO GRANDE RIVER
NORTHERN NEW MEXICO

"He commended them for their faithfulness and interest in Temple Work, and reminded them that they had made Church History ten years before, when, in 1945, the Temple ceremony was given for the first time in a foreign tongue. 'It was because of your faithfulness and diligence,' he declared, 'that we were impressed to give other people the opportunity of receiving these blessings in their own language.' "

At the end of July 1957, there were 3,800 members of the Church in the Spanish-American Mission, located in thirty-seven branches. These branches are located in New Mexico, Arizona, California, Colorado, and Texas. In July, 134 missionaries were laboring in the mission.

Thirty-five Relief Society organizations, with 513 members, were reported in December 1956. Nina N. Bowman presides over the Spanish-American Mission Relief Society.

Note: The cover for this *Magazine*, "Transient Tower, San Antonio, Texas," was submitted by Nina N. Bowman. See also "Recipes From the Spanish-American Mission," page 744.

The Christmas Cards

Dorothy Boys Kilian

MRS. Alice Colts, rocking idly in the deep-cushioned platform rocker, stared out the front window into the early December twilight. Nowadays she put off lighting the lamps as long as possible; in the deep shadows it was easier to pretend that Harry's chair was not empty. He had been gone over a year, and she knew she ought not to brood and knew that Harry would say she was much too young to waste her time this way.

But she did allow herself this half hour or so at the close of each lonesome day. Besides, she rationalized, it saved electricity, and goodness knows she had to use her funds carefully now.

She stopped rocking as she saw a small boy skid his bicycle to a stop on the snowy walk out front. Like a young colt he vaulted over the low gate and hurried up the path towards the porch.

A newsboy? Mrs. Colts wondered. As she started for the front door, she could hear him whistling bits of "God Rest Ye Merry Gentlemen." She smiled wistfully. The holidays were a wonderful time for the youngsters!

"Good evening, Ma'am," the ruddy-cheeked boy said cheerfully. "I'm selling Christmas cards. I have just this one box left, and I thought maybe you'd. . . ."

Mrs. Colts couldn't bear to have him go on. "I'm sorry," she interrupted gently. "I'm not sending out any cards this year."

The boy's eyes widened. "Why, I thought everybody sent Christmas cards!"

She could see he was genuinely surprised.

"Well, maybe someday again," she said. "Right now, I'm just not in the mood."

"What will your friends think?" the boy asked, and somehow he managed not to sound fresh.

"Oh, I think they'll understand," she answered lightly. "Now, if you will excuse me, it's pretty cold standing here with the door open. . . ."

"Please, if you could only take this one box!" The boy apparently didn't realize he had been dismissed. "You see," he went on eagerly, "if I sell a dozen boxes I get a bonus and that will give me enough to buy those ice skates for my brother. This is the twelfth box." He held it out toward her.

"Well, you haven't even shown me the cards," Mrs. Colts said, smiling. Just like her little grandson back in Cleveland, getting so excited over something he'd leave out half the story.

"Oh, yes, sure," the boy laughed sheepishly. He snatched off the lid of the box. "See?" he said proudly. "The newest kind—these long thin ones with modern pictures."

MRS. Colts, whose tastes ran to old-fashioned snow scenes with green fir trees and red barns, gazed down at a tan deer with an elongated head and pointed ears who stared fixedly at her from a funereal black background. Stifling a groan,

he glanced back up at the boy. He as smiling at her, obviously with complete confidence in her good idgment.

"How much?" Mrs. Colts quaered.

"Only a dollar for the box."

"I'll take it."

Even from the coat closet where he had gone to get her purse, she ould hear the youngster breathing ut a long happy sigh.

She put the box of cards away in he desk, thinking that possibly next ear she would use them. That is, f she somehow managed to survive his present lonely holiday season. Maybe she should have accepted her on Fred's invitation to come out to Cleveland after all. But he and his vife were living in a tiny apartment nd were crowded enough with oung Freddy. No, she had made he right decision, painful as it was.

As she started sadly for the kitchn to cook herself a bite of supper, he doorbell rang. Startled, Mrs. Colts turned back to the front of he house.

On the porch stood a little old voman, shoulders bent, with a huge black handbag on her arm. "I don't uppose," the woman said hesitantly, drawing a box from the bag, "that ou'd be interested in buying a few ards?"

Mrs. Colts stared at her unbeievingly.

"I know it's pretty late," the voman went on in a tired, thin tone, but I thought maybe you'd need a ew extra at the last minute."

Mrs. Colts found her voice at last. Why, I bought some from a young oy just a few minutes ago," she aid kindly.

The woman didn't seem surprised. She nodded her head sadly. "Yes, your neighbors said somebody else had just been through this street," she said. "Well, thank you anyway." She put the box back in her bag and stepped carefully down the first step of the porch.

Why, she isn't half trying, Mrs. Colts thought. Somehow she felt as irritated as if she were the one who was missing out on a sale.

"Just a minute," she said briskly. "What kind of cards do you have?"

The woman turned back. "Oh, just the usual," she said dispiritedly. "The village church, the skating pond and such."

"That's just the type most of us older people like," Mrs. Colts said firmly. "Come in for a minute, and we'll have a look at them together." She felt a warm glow as she saw a shadow of hope creep into the faded gray eyes confronting her.

Fifteen minutes later she said goodbye and Merry Christmas to a smiling old Mrs. Ames and sat down at the desk to re-examine her two new boxes of greeting cards. The old-fashioned scenes brought back a flood of happy memories, and it wasn't long until she had decided that it would be kind of nice to send a few cards this year, at least to her dearest friends.

SUPPER forgotten, she found her address book and set to work. Fortunately, the majority of her friends knew of Harry's passing, so she didn't have to write that. In fact, in most cases she merely wrote on the card "Love, Alice" and popped it into its envelope.

By seven o'clock she had gone through the usual list of folks that

she and Harry had sent to in recent years. She still had several cards left though, and she sat turning them over on the desk. Staring at a picture of a group of carolers under a street lamp, she thought back to the old high school crowd who used to go out singing together on Christmas Eve. And then John would take her home afterwards.

John Roberts was her first beau. She hadn't really thought of him in years. When she'd left Stevenstown to take a job in a city office, they had just drifted apart. She had met and married Harry, and she had heard that John had married Vera Higgins, a home girl, a couple of years afterwards.

I'll just send them a card, she thought, light-heartedly. No harm done after all these years, and they certainly will be surprised. She addressed a card to Mr. and Mrs. John Roberts, Stevenstown, Ohio, but of course, they might have moved away years ago.

Three days later Mrs. Colts arrived home from the post office in the cold dusk of late afternoon and let herself in the front door. All day she had been working against time, finishing the homemade gifts for her son's family. This was the last possible day she could mail the package and be sure of its getting to Cleveland on time. No reason why she couldn't have got those mittens for Freddy knitted long ago, or the white party stole for Lucille, or the Argyle socks for big Fred. Certainly, she thought ruefully, she'd had plenty of time on her hands this fall.

She took off her wraps and was about to sit down in the chair by the window as usual. Suddenly, perhaps because of the memory of the bustling crowds, the laughing faces, and the festive decorations downtown, she rebelled. "Is this all I'm going to do with the rest of my life?" she asked herself.

Determinedly, she strode over to the table lamp in the front window. As she bent to switch it on, the corner of her eye caught a shadow out by the front gate. A man was standing there, a long box under his arm, one hand on the latch, staring in at the unlighted house. He half opened the gate, then allowed it to swing shut again.

Instantly, Mrs. Colts recognized the symptoms of a reluctant salesman. She took her hand away from the light switch. I can't go through all that again, she thought wildly. Anyway, doesn't the poor fellow realize it's too late to be selling cards?

THEN, as she watched, the man slowly took his hand off the gate, pulled up his coat collar, and began to turn away.

"Oh, well," Mrs. Colts sighed resignedly as she switched on the light. "I guess it won't kill me to buy a dollar box for next year."

As the cheerful patch of light fell on the snow-covered front lawn, the man turned back, opened the gate and started up the path. Before Mrs. Colts left the window, she had time to note, with a vague disquietude, that there was something oddly familiar about his stride.

She snapped on the porch light and opened the door. The man was just reaching out to press the bell, but when he saw her he put his hand up to his hat instead, swept it off and stood there, silver-haired and smiling. "Alice!" he said quietly.

Mrs. Colts stared at him. "John, John Roberts!" she exclaimed at last. "Why, I thought you were. . . ." she laughed hysterically and pointed to the box in his hand. "I thought you were another Christmas card salesman. I was just about to be soft-hearted again and buy some more that I couldn't possibly use."

John Roberts chuckled. "I'm glad, though, you bought those you did, Alice. Otherwise I wouldn't have learned your whereabouts again after all these years. I gathered from the way you signed the card that Harry is. . . ."

"Yes," Mrs. Colts said softly, "over a year ago. It was hard. . . ."

"I know," John said gently. "My Vera, too, three years ago."

They looked at each other with warm compassion.

Then John Roberts squared his shoulders. "If you'll allow me to come in," after thirty-five years, his eyes had the same twinkle, "you can find out what's really in that box."

"Of course, John." Mrs. Colts stepped back apologetically. "My goodness, I'm so surprised I'm completely forgetting my manners. Come in and take your coat off."

"This is a pleasant room!" John exclaimed, looking around him at the book-lined shelves, the easy chairs, the open hearth, the warm lamplight.

"Yes, it is," Mrs. Colts found herself agreeing heartily. It did seem to have a glow about it that she hadn't been aware of for a long time. "Now, perhaps we could build a little fire in the fireplace—the wood's right here in the basket," she told him gaily.

"An excellent idea. That was a cold walk up from the depot," John said, smiling.

"By the way," Mrs. Colts paused in the door, on her way to the kitchen, "you said you'd tell me what was in that box."

John, already on his knees before the fireplace, looked back at her over his shoulder. "Peanut brittle," he said, grinning. "Remember when I was courting you, I used to bring you pounds of the stuff—couldn't afford chocolates."

Mrs. Colts smiled mistily. "Yes, I remember," she said softly and started down the hall with a lighter step than had been heard in that house for many a day.

Definition

Bessie I. Peterson

The meaning of Thanksgiving?

The fragrant, spicy scent of pumpkin pie,
The burnished gloss of turkey bursting with complacent pride,
The gleam of silver, gossamer the shine of candles
Burning side by side on cherished linen,
The time for fun and laughter, warmth of cozy fireside,
The gratitude for peace expressed in quiet thanks to God—

All this is Thanksgiving!

Shopping Yesterday

Elaine Reiser

THE community general store in grandfather's day stood as a monument to a man's willingness to serve his community. As the village storekeeper, he invested his money in stocks of merchandise —dried fruits, nuts, cookies, buttons, parasols, moustache curlers, washboards, sunbonnets, and medicines —to have on hand for his faithful customers. Here was a man willing to invest his money in hundreds of items of merchandise and to wait and wait until his customers wanted what he had and were willing to pay him for it.

Though the general store of yesterday is not to be found in many places, one such store has been reproduced in the Sons of the Utah Pioneers Village in Salt Lake City, Utah. This store was owned and managed by Mr. A. Warr of Kamas, Utah, until his death. At that time the store became the property of his niece and nephew who were the beneficiaries of his will. However, they themselves were along in years and had no interest in running a general store. They closed it and had the doors and windows barricaded.

It was in this condition that Mr. Horace A. Sorenson found the store in 1953. After he opened the windows and doors, photographs of the interior were taken in order that the store could be reproduced authentically in the Pioneer Village, 3000 Connor Street (2150 East), Salt Lake City. Kamas residents who once traded with Mr. Warr and who have visited the Village testify to the store's authenticity.

The store was the center of community life, as evidenced by the pot-bellied stove in the center of the room surrounded by hard, wooden chairs and a checkerboard, to add to the convenience and relaxation of the customers. Within the small store, slightly larger than an average American living room, are combined a men's and ladies' ready-to-wear, hardware, grocery, apothecary, toy, and notions store.

The goods on the shelves are just as the shopkeeper left them, with prices marked and ledger entries made for all products. A variety of grinders are priced at 15c, cuff links, 50c, stuffed toys and wooden wagons 15c to 40c, checker sets 10c, silk and gold threaded evening bags $1.50, ladies hose 15c, a yard of silk 19c.

As a trained apothecary, Mr. Warr offered veterinary supplies, camphor, alum, and a special of glycerated asafetida—a bag to be worn around the neck to kill all germs and therefore ensure good health.

Within five steps of the pharmacy are complete supplies for the horse and buggy, including whips, carriage bumpers, axle grease, and horseshoes. The leather-handled buggy whips are marked at 50c.

For the ladies, "gay-nineties" bathing suits, navy blue with white trim, hang at one end of the store. An ample red flannel nightgown with matching cap waits to be sold for a few pounds of butter or a leg of pork. High-button shoes and middy blouses are still in their boxes, waiting for stylish customers.

Beal Photograph
Courtesy Sons of the Utah Pioneers

Visiting the Country Store, Pioneer Village, Salt Lake City, Utah, left to right: Dr. Joel E. Ricks; Horace A. Sorensen, Managing Director of the Pioneer Village, explaining the treasure-trove of yesterday; Mrs. McKay; President David O. McKay; Mrs. Ricks.

HANGING from the ceiling are hardware supplies, toast racks, tin pots and cups, and stove lid lifters. Also hanging from the ceiling on a spring rack are glass chimney lamps, from which customers chose the proper neck opening and style for their own homes.

Along the top shelf of the store is a lending library, and below the counter are local newspapers and a magazine or two, for the customer who enjoys visiting and reading by the warm stove.

Herbs and spices are preserved in tin boxes in the grocery section. A bag of sassafras bark rests on top of the tins, and a jar of nutmeg stands on the counter. Near the jar is a nutmeg grater, as usable today as in the old store yesterday.

Practicing good business, the storekeeper offered community use of his egg scale, arch fitter, shoe button adjuster, and weighted pencil pointer.

Mr. Warr's store, unentombed after twenty years and transplanted from Kamas to the Pioneer Village, resurrects authentically an aspect of back-country life that is vivid and remarkable for the daring and imagination of the merchant. The great range and variety of goods bespeak the enterprise and resourcefulness of the community servant of yesterday — the country general storekeeper.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1897

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

THE QUEEN'S THANKS TO HER PEOPLE: It is difficult for me on this occasion to say how truly touched and grateful I am for the spontaneous outburst of loyal affection which I have experienced on the completion of the sixtieth year of my Reign. During my progress through London on June 22, this great enthusiasm was shown in the most striking manner, and can never be effaced from my heart. . . .

—Victoria, R. I.
From *Englishwoman's Review*

REFLECTIONS OF A PIONEER: My faith has been from early childhood when first taught to repeat my evening prayer. . . . Surely impressions made in youth are more lasting, the mind then being like a sheet of white paper and impressions are clear, not confused. . . . This pioneer feels an anxious desire that the youth may see the Gospel in its own true light, which when accomplished will fill their souls with light and joy and peace, it being the gift of the Holy Ghost, the Comforter. May we be fit temples for the indwelling of this good spirit, for it must have a pure heart to inhabit, it will not accept any other. . . .

—Zion's Convert

BIRTHDAY ANNIVERSARY

The uncut stone is of little worth,
Tempered with care is the choicest steel;
So our lives are made the more sublime,
By the tears we shed and woes we feel. . . .

The discipline that each soul requires
Is meted out by a loving hand;
When fully developed, thy call will be,
Daughter, return to thy Fatherland.

—Nellie

RELIEF SOCIETY CONFERENCE: The October general conference of the Relief Society was held in the large Tabernacle . . . October 7 . . . Mrs. Zina D. H. Young presiding . . . spoke a few minutes and welcomed the sisters affectionately; told the sisters she loved them as well as she was capable of loving, and appreciated their labor and works of charity and love. . . . President Emma J. Bennett of Bingham Stake . . . felt there was no greater work than the one we are engaged in, and spoke of the laying up of grain—they had 1800 bushels now and expected to have more this harvest . . . President Temperance Hinckley, Bannock Stake, reported . . . they had to travel a distance of 600 miles around in visiting the branches. . . . President Mabel A. Hakes, of Maricopa Stake, thought we would laugh if we knew how they tried to store grain in five gallon tin cans. . . . An Indian sister had admonished them that to pray more in time of sickness and have more faith would lessen the sickness, and give them more time to go to meeting. . . . The Indians preserve wheat in baskets and cement it over. There are 1300 Indians in Maricopa Stake and only 1800 white people. . . . President Mary B. Eyring of Juarez Stake, Mexico . . . felt the sisters improved in a temporal way, there were not many who had to be provided for, and they had the necessaries of life if they had not the luxuries. . . .

—E. B. Wells, Sec.

Woman's Sphere

Ramona W. Cannon

MRS. EMILY SMITH STEWART, daughter of the late President of The Church of Jesus Christ of Latter-day Saints, George Albert Smith, has been appointed a member of the National Women's Advisory Committee of the March of Dimes organization. Mrs. Stewart is one of fifteen outstanding leaders in civic, church, public affairs, and educational circles in the United States who were appointed to this committee by Basil O'Connor, President of the March of Dimes organization.

On September 27th, 1957, Mrs. Smith was given a special citation from President Eisenhower in commendation for her exceptional contribution in advancing the welfare and employment of the physically handicapped.

ELSIE C. CARROLL and MARYHALE WOOLSEY, well-known contributors to *The Relief Society Magazine*, in August, received awards in the first writing contest sponsored by the Utah State Institute of Fine Arts for unpublished work. Mrs. Carroll was awarded first place for her novel "First Wife," and Mrs. Woolsey received first prize in the short story section for her entry "Forever in My Heart."

MRS. Alberta H. Christensen, member of the general board of Relief Society, was awarded first prize in the unpublished poetry division at the annual Round-up of the League of Utah Writers held in Ogden, Utah, in September. Other contributors to *The Relief Society Magazine* who received awards were: Ouida Johns Pedersen, Rosa Lee Lloyd, Olive W. Burt, Mabel S. Harmer, Maryhale Woolsey, Lael W. Hill, Alice Morrey Bailey, Eva Willis Wangsgaard, Pansye H. Powell, and Elsie C. Carroll.

FRANCINE FELT, of Salt Lake City, Miss Utah in the Miss America contest for 1957, tied for the national talent prize with Miss Kentucky. Each won a $1,000 scholarship. Miss Felt, an active Latter-day Saint girl, played the violin. She is in the violin section of the Utah State Symphony.

GRANDMA MOSES, of Eagle Bridge, New York, celebrated her ninety-seventh birthday in September. Mrs. Moses (Anna Mary Robertson Moses) began painting at the age of seventy-eight and has painted nearly two thousand pictures. Her best known paintings are "The Old Oaken Bucket," and "The Checkered House."

EDITORIAL

VOL. 44 NOVEMBER 1957 NO. 11

Gold, and Frankincense, and Myrrh

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matthew 2:11).

Gold, and frankincense, and myrrh were the first Christmas gifts. They were presented to the young Child by wise men from the East who had followed the star across the wilderness to the hills of Judea and the little town of Bethlehem. Gold, and frankincense, and myrrh were precious commodities in ancient times—gold from Ophir, frankincense, a fragrant gum from olibanum trees; myrrh, an aromatic resin from the Commiphora trees of Africa and Arabia, a resin mixed with labdanum from the rockrose of the East. Precious gifts brought by wise men to a Child whom they worshipped as King.

To Bethlehem, in the land of Judaea, came also the shepherds, who watched their flocks in the hills roundabout the village. Having seen the glory in the heavens, they came with haste, and perhaps the only gifts they brought were themselves and the faith and reverence in their hearts, although many great artists have painted the manger scene with shepherds holding young lambs in their arms.

Since the first Christmas they who come bearing gifts to their loved ones, and those who send messages afar, have realized the simplicity and joy of the gifts of remembrance. And now, in a time of many strange and wonderful commodities, we are at times beset with perplexity, and we question our own wisdom in the selection of remembrances. Let us recall that gifts are symbols of love and thoughtfulness, and as symbols they bear a greater treasure than their commercial cost. Surely they can be measured only in the precious coin of love exchanged in the family circle and outward into wider areas of benevolence as the heart and the times may allow.

As the wise men of old brought the treasures of their country, as the shepherds came, perhaps, empty-handed to the manger, yet with reverence in their hearts, so let us give of that which is ours to present, whether it be a costly remembrance or only a message to bind together those who may be far from each other.

For many, the planning of gifts may be a continuing joy to the giver, for during all the months of the year there are ways to fill the Christmas treasure chest—gifts to be made from one home to another, and personal gifts — handmade remembrances, heirloom gifts — gifts for the children and the aged — comfort and commodities for the unfortunate. For all of these, time and thought are more necessary than money—and often more appreciated by those who receive the offerings at Christmas time.

A woman in her home may think

of winter-flowering hyacinths to be planted in the fall; she may carefully tend an African violet plant from its single planted leaf to its time of blooming, a lovely gift for any home. Another woman might give geranium plants raised from slips or seeds, or present a rose-flowered begonia—easy to start from a slip—yet typical of the gracious beauty of her home. Some women, in the seasons of fruit, set aside a number of glasses of jelly, or jam, or marmalade, designating the sunlit day when the color and flavor of fruit were stored for winter use — for gifts from one home to another.

Then, there are the ancient and ever-new crafts and arts, paintings, etchings, needlework, and home-sewed clothing. One woman collects flowers from her garden, beginning with the narcissus of spring, and ending with the late chrysanthemums. She carefully presses the flowers and combines them in exquisite designs for pictures, which she frames and sends as gifts at Christmas time. Another woman collects discarded clothing and makes braided or woven rugs, and these are highly prized in many homes and among housewives who treasure this cottage craft.

Innumerable are the gifts which can be exchanged in families—the picture of an honored forefather, copied and sent with a short biography to someone interested in her heritage; a long-treasured vase or plate sent by an older person to some young woman who is building her home; a treasured book brought over the seas and the plains and given by a grandmother to the granddaughter who bears her name; a piece of pillowslip lace, long ago netted by the flaring light of a campfire in the desert — a gift long-loved, but given to another who will sew the lace on new linen and place the pillows in a young girl's bedroom.

For children at Christmas, there are many gifts beyond the expensive mechanical toys, the silken dolls, the bicycles, tricycles, and trains, which may be given. A rag doll, with a varied wardrobe made from scraps of cloth, would be long treasured by a little girl. Stuffed calico animals have delighted children through the long generations, and every woman knows the joys that decorated homemade cookies can bring. The family can make in the evening hours, shelves and tables and doll houses, small carved chests, and even a rocking horse.

Gifts generous of time and thought, are given from the heart and the hands, and from one's own storehouse of treasures. They are symbols of love among families and friends; they are the lasting evidence of good will among men. Large gifts and small gifts are heart-messages in memory of the simplicity and saving grace of the first Christmas.

—V. P. C.

Erratum

Relief Society Membership in the South Australian Mission

IN the August issue of *The Relief Society Magazine*, page 497, the total Relief Society branches in the South Australian Mission was given as ten branches, with 177 members. We are happy to call to your attention the correct figures: fifteen organizations, with 332 members.

Notes TO THE FIELD

Annual General Relief Society Conference Cancelled

IN harmony with the action taken by the First Presidency in cancelling the General Church Conference, the Annual General Relief Society Conference, scheduled for October 2d and 3d, 1957, was cancelled This action was taken as a precautionary measure due to the high incidence of influenza.

The "Report and Official Instructions," by President Belle S. Spafford, which were to be delivered at the Officers Meeting, appear on page 722 of this issue of the *Magazine*. We suggest that these instructions be carefully considered at your next Relief Society stake board meeting.

Pictures of the Relief Society Building Available

BLACK and white glossy print pictures of the Relief Society Building, suitable for framing, as shown on the opposite page, may be ordered from the general board of Relief Society, 76 North Main Street, Salt Lake City 11, Utah.

16 inches x 20 inches	$3.00
14 inches x 11 inches	1.75
8 inches x 10 inches	1.00

Hand-colored pictures are available in each of the above sizes for an additional $1 each.

Ray G. Jones

PICTURES OF THE RELIEF SOCIETY BUILDING AVAILABLE FOR FRAMING

November Spring

Ethel Jacobson

This silent mountain world is white—
But blue as night,
Sparkling and limpid as a gem
In a queen's diadem
Is this small jewel of a spring,
Glimmering.

It glints in sun whose pale rays show
Prints upon snow
Where foraging bird or beast has passed.
So on this vast
And frozen height we know that life,
Though hushed, is rife—
From secret, guarded depths, a spring
Eternally bubbling, shimmering.

Live and Learn Forever!

THIS life is for serving and learning: so is the next. Part of life's lessons we learn by failing first and trying over. Some call it trial and error; another name for it is experience.

A certain amount of trial and error we must accept. It's good for us. But there's a short-cut to learning, shorter than trial and error, which each of us should try to find. We should seek this short-cut through thought-

ful study, from the experiences of others, by the reading of good books, by going to school. Most folks call this kind of learning "education."

The chief purpose of education is to prepare us to live happily here and hereafter, and to make the world better for others who follow. The scriptures tell us why: "We are saved no faster than we gain knowledge;" "The glory of God is intelligence." These lofty concepts of the place of education in the lives of people are the special incentives which spur us on in our search for knowledge.

It has been said even more plainly: ". . . if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come" (D. & C. 130:19).

Yes, and in this life, too. For knowledge here is also power—the power to produce the essentials of healthful, happy, comfortable living; the power to govern wisely and effectively; the power to avoid some of life's unnecessary pains and frustrations which come to the ignorant or unadjusted; the power to recognize and appreciate truth and teach it to others.

These are some of the aims and products of learning and living—now and forever.

BE HONEST WITH YOURSELF

Winter Aspens

Elsie McKinnon Strachan

White limbed and graceful, they shared June's sun
With the blue larkspur and the columbine;
With lupine and monkswood and wild flax they dwelt,
Blue marked their carpet in petaled design.

The deer came to them on bounding hooves,
And rushing waters sang them a song,
The wind favored them with his cool, blue breeze—
High in the hills their voices belonged.

But hurrying autumn waved a swift wand,
Turning each leaf to glittering gold;
And, heavy upon the stem of time,
Each pendant coin swung low . . . lost hold.

Now winter whiteness wears the penciled lace
Of trellised aspen boughs held high;
While slender and naked branches trace
The pledge of spring on a frozen sky.

Recipes From the Spanish-American Mission

Submitted by Nina N. Bowman

Enveultos de Gallina (Chicken)

Adela Cabrera, San Antonio, Texas

2 lb. chicken
1 tbsp. butter

Boil the chicken, remove the meat from the bones, and grind. Add the butter to the ground meat.

Sauce:

1½ lbs. tomatoes
½ tbsp. salt
½ lb. shortening
½ lb. onions
½ tbsp. pimiento
1½ doz. tortillas

Cut medium size onions into small pieces. Crush tomatoes in the colander, add pimiento and salt, and mix. Season the chicken with sauce, and save some of the sauce to pour over the tortillas.

Heat shortening to moderate heat. Quickly dip tortillas, one at a time, place on platter, and put on each one 1 tbsp. of chicken and roll the tortilla. Serve hot.

Mexican Candy

Pauline Duran, San Antonio, Texas

1 c. brown sugar
2 c. white sugar
1 c. water
¼ tsp. salt
1 tbsp. butter
1 tsp. vanilla
1 lb. pecans

Boil sugar and water until a drop of syrup forms a soft ball when dropped into a glass of cold water. Remove from heat. Add salt, butter, and vanilla. Beat until creamy. Add pecans, drop by spoonfuls on a buttered platter.

Arroz (Mexican Rice)

2 tbsp. fat
1 c. raw rice
1 c. tomatoes
1 small onion
½ green pepper
2 tsp. salt
2 tsp. chili powder
2 c. water

Wash rice well and then dry. Brown raw rice in hot fat and add minced onion, chopped green pepper, salt, chili powder, and tomatoes. Mix well. Add just enough water to cover and then cover with a lid. Allow to simmer until rice is tender, about thirty minutes. Remove the lid to allow mixture to dry. Do not stir after cooking starts.

Spanish Cheese Dip

Louise Turley, San Antonio, Texas

Mix ½ c. cooked tomatoes with one long green Mexican chili, minced, if a hot dip is desired. If a mild dip is preferred, use one bell pepper instead of the chili. Add ½ lb. of pasteurized cheese which has been melted in double boiler. Mix together. Pour over fritos or tortilla chips.

Plain Garnachas

Louise Turley, San Antonio, Texas

Place a thin slice of cheese or grated cheese on a tortilla chip and top with a slice of jalapena pepper. Then place in moderate oven to melt. For something different, mix melted cheese with diced chicken, tuna, shrimp, or ripe olives. Serve on tortilla chips or fritos.

South of the Border Dip

Louise Turley, San Antonio, Texas

1 avocado
1 tbsp. sour pickles (minced)
1 tbsp. green chili pepper (minced)
salt to taste
½ c. celery (chopped)
¼ tsp. garlic salt
1 tsp. paprika

Cut ripe avocado in half, remove seed and peel. Mash to a pulp and add the remaining ingredients. Mix well. This dip should be prepared just before using, as it darkens while standing. It is delicious for dipping potato chips, corn chips, or fritos.

Empanadas

Esther Lopez, San Antonio, Texas

Sweet Potato Filling:
2 lbs. sweet potatoes
sweeten to taste
cinnamon to taste
nutmeg to taste
⅔ c. shortening
2 c. flour
4 tbsp. water
1 tsp. salt

Boil sweet potatoes until soft and sweeten to taste. Add cinnamon and nutmeg to give mild flavor. Mash potatoes.

Mix with a fork the flour, salt, and shortening. Roll each piece of dough into the size of a saucer. Put 3 tbsp. of sweet potato filling on each pattie. Fold in middle. Pinch one side with a fork to allow steam to escape. Bake in 450 degree oven for about twenty minutes or until brown. Makes two dozen.

Macaroni in Tomato

Esther Rodriguez, Kingsville, Texas

1 box uncut macaroni
3 tsp. hot sauce (Louisiana)
½ lb. American cheese
3 tbsp. salt
1 small can tomato paste
½ onion (finely chopped)
½ c. catsup

Cook macaroni alone in salted water and then drain. Fry onions until brown, add flour, tomato paste, and catsup. Then add the cheese until you have a gravy. Place in the oven and cook at 350 degrees for twenty minutes. Remove from heat and serve.

Serenity

Annie S. W. Gould

AMID the strife, the unrest of the world, remain serene. Make your own little world beautiful within. Try to keep discordant thoughts away. If surrounded by discord, take it as a testing, try to keep your own outlook peaceful. It is much better for your health if you keep serene. You also help others by keeping yourself at peace.

The National Tuberculosis Association Christmas Seals

Dorothea M. Lindsey
Associate, Public Relations

WITH the 1957 Christmas Seal Sale, the tuberculosis associations enter the second half century of their traditional campaign to raise funds to fight TB.

In the first half century, the Seal Sale has proved itself an effective means of giving every American an opportunity to contribute to the fight. It has proved an effective means of spreading the truth about TB. While providing the sinews of war for the voluntary TB control programs, it has stimulated more and better tax-supported programs.

It didn't happen overnight. The first Christmas Seal sale in 1907 raised $3000 for a single project—an experimental open-air hospital in Delaware. In spite of the limited area of the campaign, contributions came from distant states and even from Canada.

After half a century, the goal is still ahead. Progress has been constant, but sometimes discouragingly slow. There have been only a few rapid spurts. The development of miniature film equipment for mass X-ray screening brought one such spurt, the discovery of effective drugs for treatment still another.

The associations worked—and are still working—for higher standards of community health and welfare. They pioneered in the development of effective techniques of education and community organization. They pooled their limited research funds for projects aimed at solving the fundamental mysteries of the disease.

Like the first Christmas Seal sale, the fifty-first represents hope that TB can be defeated. Even more, it represents a promise. In a few favored spots TB can be said to be almost under control. In others, less fortunate, it is still the leading public health problem. Everywhere it is giving ground before the organized team of medical men and laymen, professionals, and volunteers who work under the standard of the Double-Barred Cross. But the end is not in sight. With one third of the nation infected with tubercle bacilli, the tuberculosis associations will not relax as they go into the second half century.

Autumn Gift

Vesta N. Lukei

This hill
Is wrapped in green
Of pines and tied with gold
Of aspens, ribbon-like along
A stream.

Don Knight

MOUNTAIN VISTA NEAR VAIL PASS, COLORADO

Where Maples Flame

Mabel Law Atkinson

"I will return in autumn," so I said,
"To see these greening maples crown this hill
With a flaming lei." But always when the chill
Fall days returned as years too swiftly sped,
I was not free so I could not fulfill
The vow I made. My heart in mute lament
Longed for wind-music, wild and eloquent,
While skeins of geese displayed unerring skill.

I could not be denied the joy-ascent
To my bright hilltop when the autumn came.
My spirit, country-bred, I could not tame
To city confines, yet I know content:
For though the autumn calls me still the same,
My heart has built a hill where maples flame.

Bread and Yeast Recipes

Joan Staley

Health Bread

1 c. raw sugar or
1 c. honey or
½ c. white sugar and
½ c. molasses
1 tsp. soda
1 c. chopped nuts (optional)
1 c. milk
1 c. whole wheat flour
1 c. graham flour
½ tsp. salt
1 tsp. baking powder
1 c. chopped dates or figs, raisins or currants, pineapple or mashed bananas, cherries or apples, or Christmas mix (optional)

Mix the dry ingredients, including nuts and fruit. Stir milk in quickly. When using sugar and molasses put the soda in the molasses. Bake at 350° oven for one hour. This recipe makes one bread tin or two half-sized tins. We like this for cake as well as for bread.

Note: Sometimes there is a difference in the texture of the whole wheat flour. This makes it necessary to use an extra one-fourth cup of milk in the health bread. The bread isn't a runny batter, but is good and moist.

Homemade Yeast Cakes

2 qts. buttermilk
4 yeast cakes (dry yeast cakes, fresh yeast cakes, or powdered yeast)
white corn meal
2 tbsp. sugar
1 c. lukewarm water
1 c. all-purpose flour
2 c. potato water

Put buttermilk in large kettle and heat to near boiling point. Stir in enough corn meal to make a thick mush, boil until completely cooked and let cool. Soak yeast cakes in warm water, and when mush is lukewarm stir yeast in. Let rise three times, stirring down each time. Last time you stir down let stand overnight. Then, in the morning, add the flour and enough corn meal to make a stiff dough. Mold on well-floured cookie sheet and cut in sizes a little larger than commercial yeast cakes, as the homemade yeast cakes will shrink, about 1¼ inches by 1¼ inches by ¾ inches would be advisable. Let dry, turning often. When completely dry, wrap in aluminum foil, store, and put in a tin can with a tight lid. Watch for weevils. This yeast has been used as long as two years after preparation and storing. Also, you can make yeast cakes by using the homemade cakes in place of commercial yeast cakes or powdered yeast.

Bread Made From Homemade Yeast Cakes

To make bread, start fresh yeast with two of these yeast cakes dissolved in warm water. Add potato water and sugar. Let this work one or two days before using. Make a sponge and let rise, then mix more flour and finish making your bread. This yeast works slower than commercial yeast. You may keep about one-half cup of the yeast as a start and add more potato water and sugar for the next time.

Netting and Crocheting Are Hobby Interests of Rozetta Hafen Bramsted

ROZETTA Hafen Bramsted, eighty-four, of Grass Valley, California, has gained much pleasure from her hobby of net work and crocheting and from giving her work to her family and friends. She has made ten bedspreads, numerous doilies, and other articles.

She was born in Mt. Pleasant, Utah, February 3, 1873, a daughter of Jacob and Ann Katherine Hafen. She was married at the Manti Temple, May 1, 1895. The mother of eight children, she survives her husband and four children. She has fourteen grandchildren and twenty-two great-grandchildren.

She is an active member of Relief Society and served as a counselor, a secretary, and a teacher at different times for many years in Melba, Idaho, and Macdoel, California. She spent sometime doing ordinance work at St. George Temple, and has been a subscriber to *The Relief Society Magazine* for over forty years. Her husband was president of the Hebron, California, Branch of the Church for many years.

Apple Butter

Eva Carter

14 c. apples (cooked and pressed through colander to remove lumps)
12 c. sugar
cinnamon, ground or pieces to suit taste

Put apples in large enamel pan. When hot, add sugar and cinnamon. Cook on medium heat, twenty minutes, stirring constantly.

Seal in pint jars, or pour into smaller containers and cover with wax.

Netting Today

Olive W. Burt

LETTERS passing through the Salt Lake City postoffice, with stamps from countries all over the world, indicate that Utah women have triumphantly won a battle, and the winning signifies the beautification of the home, the happiness of many people.

This battle is the fight to preserve the ancient craft of netting, a handicraft that seemed, a few years back, to be disappearing from many areas where it had once flourished. With machines taking over so many of the jobs formerly done by hand and in the home, netting might easily have disappeared in most localities altogether, had it not been for the valiant efforts of Utah women.

And this is rather strange—that this craft, born of the sea, should find its staunchest defenders in inland Utah. But that is the story.

The craft of netting was brought to Utah by Latter-day Saint converts from Norway, Sweden, France, and other countries where fishing was a basic industry. It is exactly the same art as fishermen use in making their nets, adapted by the womenfolk to the making of delicate lace to trim linens and to beautify the home. In place of using rope and heavy sticks, the women used thread and a slender steel needle, but the stitch was exactly the same as that used by the menfolk.

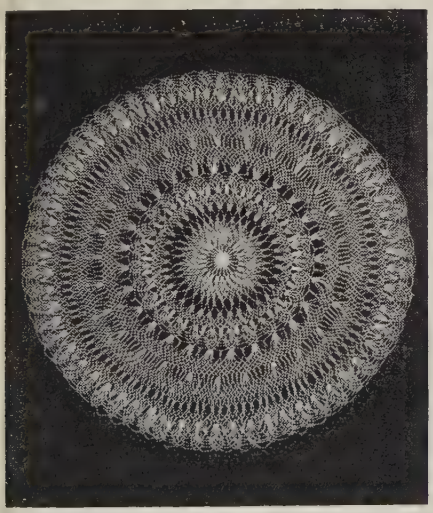
Netting was very popular with the Utah pioneers, because they had very little material for fancy work, and in this craft any kind of thread or string could be utilized, and the material "went further" than in crocheting or knitting. The lace was particularly dainty and exquisite, fulfilling a need for loveliness that must have gnawed incessantly at the pioneer mother's heart.

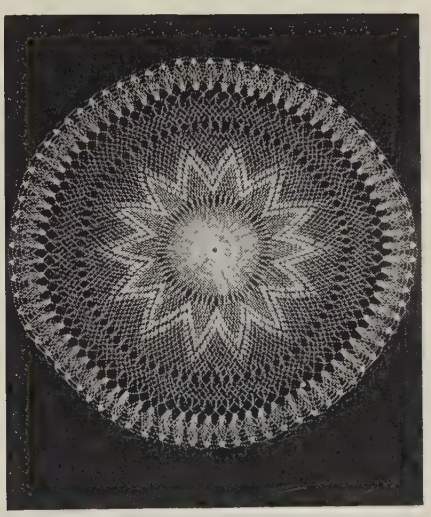
Added to these advantages, the fragile-looking lace produced by netting is exceedingly tough and strong—curtains, bedspreads, and tablecloths are practical. Bonnets, shawls, purses, and handkerchief edgings vie with doilies and place mats in beauty and utility.

As the years passed, however, and pioneer stringencies gave way to an easier life, netting began to fall into disuse. A dozen years ago, it was practically extinct, not only in Utah, but in other parts of the world where it had once flourished. During World War II, England, which had always produced most of the netting needles, had no steel and no time to devote to the manufacture of anything so unnecessary. It became impossible to buy the meager equipment required.

THEN, suddenly, the women of Utah rose up and demanded that some action be taken to preserve this ancient craft and to restore it to the popularity it deserves.

The movement was probably sparked by the late "Aunt" Tina Macfarlane of St. George, Utah. "Aunt Tina" learned to net when she was five years old, and she continued to make netted lace until her death at ninety-one, some seven years ago. The articles she netted numbered well into the hundreds; she carried her work with her wher-





Bill Shipler

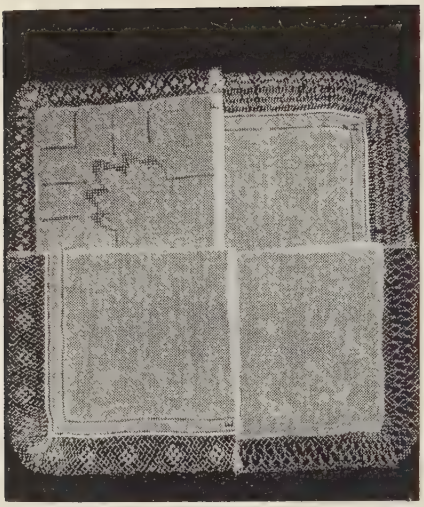
ever she went—on trains or buses, in the doctor's waiting room, at an afternoon gathering of friends. And wherever she went, her nimble fingers and her beautiful lace attracted attention.

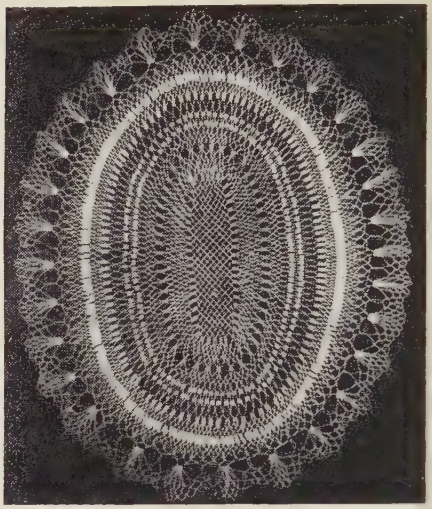
"How can we learn?" "Where can we learn?" was constantly asked.

The queries were brought to the attention of the public, and the answer was almost immediate. Women from many parts of Utah, as well as volunteers from other states, offered to teach the craft of netting.

There was just one impediment: there was no equipment to be had.

Now, the equipment for netting is very simple—a steel needle with an eye at each end, a mesh stick, and a knitting needle. But the needles were not being manufactured and





Bill Shipler

could not be imported. It looked as if netting was doomed.

To the rescue came a Salt Lake City man and woman—Frank J. Nelson said he would manufacture the equipment, and his wife, Vera, set to work to publish a manual giving explicit directions and many lovely patterns. A solution of the problem was in sight.

During the past half-dozen years the Nelson's have distributed hundreds of the pamphlets, supplemented by special leaflets on particular subjects: Patterns for handkerchief edgings and doilies have been sent to all parts of the world with the netting kits Mr. Nelson manufactures in Salt Lake City. These kits contain the netting needle, the mesh sticks of various widths to make loops of different sizes, and instructions for the beginner. There is only one basic stitch to be learned, the intricate patterns being formed by the variety of groupings of this stitch, the differences in width of loops, and other variations.

While Mr. Nelson still manufactures the mesh sticks and assembles the kits, world conditions have made it possible for him to import the famous English netting needles, which often come to Salt Lake City only to be shipped back to England with instructions for their use!

There is no longer any danger, for the time being at any rate, of this ancient handwork dying out. And it is to the women of Utah that the credit is due. It was their interest and ingenuity that saved the craft from probable oblivion.

Street in Rain

Iris W. Schow

The bright shop windows sheathed in rain
Are parcels wrapped in cellophane.

NOTES FROM THE FIELD

General Secretary-Treasurer Hulda Parker

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for April 1950, page 278, and the *Handbook of Instructions*, page 123.

RELIEF SOCIETY ACTIVITIES

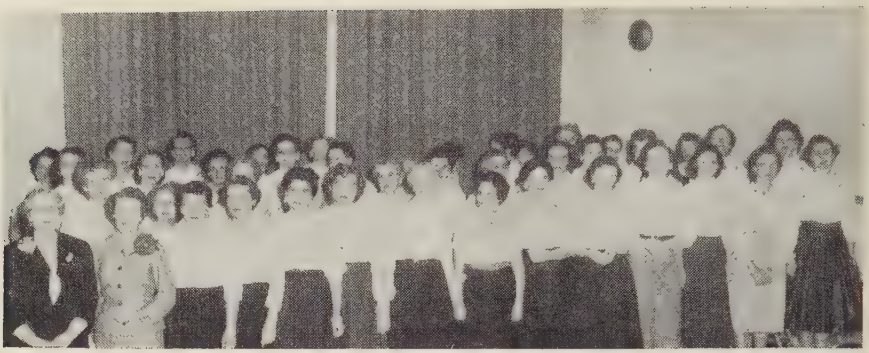
Photograph submitted by Ada J. Taylor

FARR WEST STAKE (UTAH), HARRISVILLE WARD RELIEF SOCIETY PRESIDENTS HONORED AT SOCIAL, June 26, 1957

Front row, seated, left to right: Ozula Taylor (1915); Lillie Harris (1915-1927); Semantha Agren (1927-1938); Ada J. Taylor (1938-1941); Iva Costley (1941-1945).

Back row, standing, left to right: Irene Crowther (1945-1946); Ellen Crowther (1946-1949); Jeptha Taylor (1949-1951); Sadie Parker (1951-1955); Louisa Agren (1955-1956); Lena Maxfield, present President (1956-). Sister Ruby Romrell, who was president in 1927, was not present when the picture was taken.

President Ada J. Taylor reports: "Fifty-six women attended the social in Harrisville Ward in the beautiful new Relief Society room. A lovely luncheon was served and a program presented honoring the presidents. Each was presented with a beautiful corsage. A history of the Relief Society of Harrisville Ward was given by Ada J. Taylor, and all the presidents gave their testimonies. Each one said that her testimony had grown through activity in this organization."

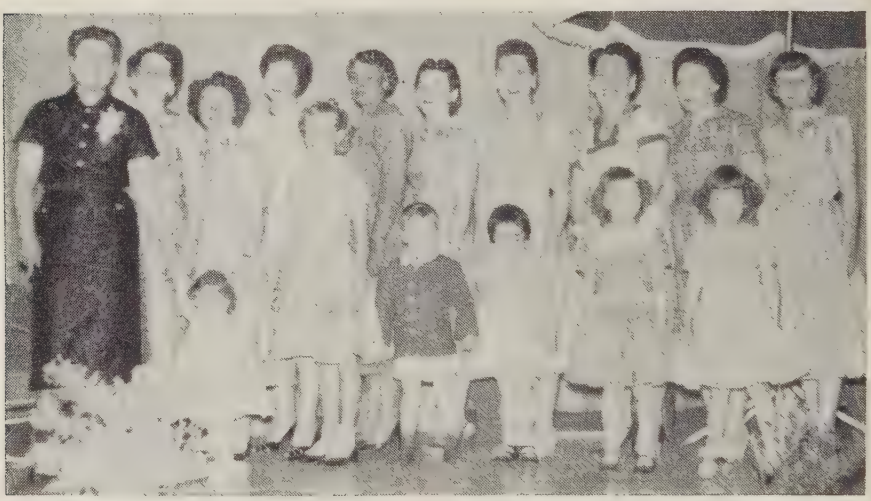


Photograph submitted by Barbara D. Howell

SAN JOSE STAKE (CALIFORNIA) SINGING MOTHERS PRESENT MUSIC FOR RELIEF SOCIETY CLOSING SOCIAL, May 1957

Ethel M. Beckstrand, stake chorister, stands in the front row, at the left, with Gladys McAllister, accompanist.

Barbara D. Howell, President, San Jose Stake Relief Society, reports that six wards of San Jose Stake sang two beautiful numbers at the closing social and furnished music for the San Jose-Palo Alto Stakes convention, May 29th.



Photograph submitted by Clare K. Claridge

MOUNT GRAHAM STAKE (ARIZONA), LAYTON FIRST WARD SEWING PROJECT MODELS AND DIRECTORS

Front row, left to right: Twin daughters of Ronda Evans (one, partly hidden); Marene Mack; Frank Anderson; Denice Jones; Alva Blake; Sherri Lines.

Back row, left to right: Corinne Evans, work meeting leader; Corinne Wimmer,

President, Layton First Ward Relief Society; Jackie Farley; Marie Clifford; Alma Nuttall; Helen Hoopes; Elizabeth Jones; Dorothy Woolsey; Edwina Gietz; Carol Lines.

Thelma G. Maloy, President, Mount Graham Stake Relief Society, reports: "In keeping with recommendations from the general board of Relief Society that we teach the sisters to sew, a very successful project has been completed in the Layton First Ward. With twenty women participating, in three months, twenty-eight articles were completed. For a number of these sisters, this was the first dress they had completed. All of the dresses were modeled as a part of the Relief Society birthday party. Those responsible for the success of this project were: Corinne Evans, work meeting leader, with Carol Lines, Marie Clifford, and Helen Hoopes as assistants. The ward Relief Society presidency is composed of the following sisters: President Corinne Wimmer; First Counselor Florence Wignall; Second Counselor Lorraine Robinson; Secretary-Treasurer Dorothy Porter."

Photograph submitted by Roseafton Cesario

SAN DIEGO STAKE (CALIFORNIA), LA MESA WARD PRESENTS ONE-ACT PLAY "WHEN SHAKESPEARE'S LADIES MEET," May 28, 1957

Left to right: Cleopatra, portrayed by Deon Clark Butler, with handmaidens Elaine Glenn and Nadine Hatton, ready to fan her; Wilda Fowles as Portia (a young Doctor of Laws) Clair Etta Sorenson, as Katherine (Bonny Kate and Kate the Curst); Mildred Bergeson as Ophelia; Helen Benson as Desdemona (with her fateful handkerchief); Artella Hunter as Juliet.

Roseafton Cesario, Secretary-Treasurer, San Diego Stake Relief Society, describes this unusual event: "'When Shakespeare's Ladies Meet,' a one-act comedy by Charles George, and directed by Kathleen B. Lund, culminated the first year of literature lessons about the famous bard, when the play was presented in La Mesa Ward. . . . Cast and staff had thirty children to be arranged for, but the show went on! The play will be presented again in September on a stake basis, as the beginning of another enthusiastic year with William Shakespeare. Opal Gardner was assistant director, Shirlemae Jones, stage manager, and Cecil Bell was in charge of makeup and costumes."

Enid Miller is president of San Diego Stake Relief Society.

Photograph submitted by Julia N. Barg

PIONEER STAKE (SALT LAKE CITY, UTAH) SINGING MOTHERS PRESENT MUSIC FOR QUARTERLY CONFERENCE

Standing at the left of the organ: Vondra Dipo, chorister; seated at the organ: Molly Taylor, organist.

Front row, left to right: Hazel Colclough; Elizabeth Barney; Hazel Lockyer; Flora Taylor; Drucella Petersen; Sarah Marchant, First Counselor; Doris Pickthall; Emma Frenette; Lena Pirenti; Rura Woodall; Nellie Peck; Rachel Fromm.

Second row, left to right: Pearl Hughes; Cora Newbold; Julia N. Barg, President, Pioneer Stake Relief Society; Bonnie Robinson; Lucile Noyce; Edna Mitchell; Ida Ogilvie; Betella Ashard, Second Counselor; Ann Paskins; Mary G. Perry; Clara McDermett; Amelia B. Gale; Mabel A. Williams; Rose Nielson; Dorothy Henderson; Dicie Godfrey.

Back row, left to right: Zada Jones; Catherine Odsey; Adella Caldwell; Dorothy Reudter; Melva Dean English; Lavina Bone; Elma Taylor; Winnie Stanley; Myrtle Renshaw; Esther Boekweg; Kathryn Haycock; Effie Harper; Viola Kadleck; Leora Roush.

Photograph submitted by Geraldine D. Petty

SOUTH CAROLINA STAKE, COLUMBIA WARD VISITING TEACHERS CONVENTION

Front row, seated, left to right: Alice Voyles, first President of South Carolina Stake Relief Society; Minnie Ricks; Bishop Jack F. Joyner; Counselor Nellie Opie; Elizabeth Perry, President, Columbia Ward Relief Society; Mildred Bass, Counselor;

Annie H. Capps, President, South Carolina Stake Relief Society; Malcolm Fagan and Lottie Joyner, Counselors, South Carolina Stake Relief Society.

Second row, standing, left to right: Vivian Graham, Secretary, Columbia Ward Relief Society; Ruth Edwards; Louise Manning; Catherine Black; Geraldine Bone; Lessie Kirkland; Letha Strickland; Ida Smith; Mae Wynn; Willie Boykin; Barbara Stone; Claire Bone.

Back row, standing, left to right: Eula Joyner; Myrtle Gerald; Sally Joyner; Mildred Maddox; Zelma Foy; Elma Bone, visiting teacher message leader; Ethel Moody, member, South Carolina Stake Relief Society Board; Nina Petty; Nola Mathis; Lucille Black; Lexie Hersey; Margaret Joyner; Barbara Carroll.

Geraldine D. Petty, Secretary-Treasurer, South Carolina Stake Relief Society, reports: "The visiting teachers are doing a great work in the Columbia area. We are very proud of their efforts. A wonderful spirit was enjoyed in our convention, and each member has a great love for the program."

Photograph submitted by Alta Fuhriman

NAMPA STAKE (IDAHO) FORMER STAKE BOARD MEMBERS HONORED AT UNION MEETING, April 28, 1957

Front row, standing, at the left, left to right: Manilla Dowdle; Myrtle Leavitt; Clarissa Ashlock; Marcelline Garner.

Front row, standing at the right, left to right: Dorene Dike; Louise Tobler; Gayle Hales, present literature class leader; Lillian Aldous.

Second row, standing, at left, left to right: Ruth Holland; Lilly Loveland; Vilate Crane; Ethelyn Russell; Lucille Butler.

Second row, standing at the right, left to right: Lucile Rawlins; Lorraine Wigand; Gertrude McKnight; Melva McClellan.

Back row, standing, at the left, left to right: Sarah Squires; Helena Richards; Lela Thueson; Myrle Dowdle; Gladys Squires; Blanche Murphy, Margaret Rose.

Back row, standing, at the right, left to right: Frieda Winslow; Anna Babcock; Afton Blanc; Lilly Logan; Nina Burch; Luzean Yorgason.

Standing, back of the pulpit, center, left to right: Isabelle Svedin; Dorothy Swenson; Bishop Joseph McKnight, former high council advisor to Relief Society; Estella Day; Clara Mason, a former Relief Society President.

Alta Fuhriman, President, Nampa Stake Relief Society, reports: "Since the publication of the booklet containing our Stake Relief Society history and entries from our short story and poem contest were to be delivered to the wards at our union meeting, we thought it timely to honor all former stake board members. We were sorry only one former stake president was able to attend. All of the women in the picture reside in the Boise Valley area, except Freida Winslow, a former stake counselor, who flew from Ogden, Utah, to attend. Corsages and a boutonniere were tinted in the Relief Society colors and presented to each honored guest, and a copy of the booklet was given or sent to each former stake president."

Photograph submitted by Delora R. Hurst

SOUTH OGDEN STAKE (UTAH) SINGING MOTHERS FURNISH MUSIC FOR STAKE CONFERENCE ON MOTHER'S DAY, May 1957

Standing at the center, in the back row, wearing dark dresses, are June Ray, organist, and Elma Ross, chorister.

Delora R. Hurst, President, South Ogden Stake Relief Society, reports that this group consists of 141 Singing Mothers. One of the numbers which they sang was "Memories of Mother," written by G. Ellis Belnap, father of chorister Elma Ross.

Photograph submitted by Evyln R. Richardson

UINTAH STAKE (UTAH) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE
Mother's Day, May 12, 1957

Seated, center, front, left to right: Evyln G. Richardson, President, Uintah Stake Relief Society; President Milton R. Hunter, of the First Council of Seventy; Darlene Evans, chorister; Lucile Calder, organist.

Standing in the background are members of the stake presidency and high council.

Photograph submitted by Hilda Goucher

SANTA MONICA STAKE (CALIFORNIA) PRESENTS DRAMATIZATION "CHARACTERS AND TEACHINGS OF THE BOOK OF MORMON," May 1957

Front row, seated, left to right: Myrtle Zundel, representing a Jewish sister; Kay Abbott, representing a Lamanite sister; Aileen Rose, representing a Japanese sister.

Back row, standing, left to right: Elder Clinton Davenport, as Mormon; Elder Robert Throckmorton, as Moroni; Elder Wilford Brimley, as King Benjamin; Bishop Wallace R. Reid, representing Nephi; Nellie Stevenson, theology class leader.

Hilda Goucher, President, Santa Monica Stake Relief Society, reports: "The dramatization was presented by Nellie Stevenson and was followd by a delightful luncheon served to more than 400 women under the direction of Kathleen Savage and Jane Jamison, assisted by stake board members.

"From the beginning of the strains of the impressive 'Lamanite Song of Thanks,' through the inspirational, soul-stirring testimonies of the four sisters at the close of the production, the audience was captivated and impressed. . . . The Santa Monica Stake Singing Mothers, under the direction of Lola Brimley, sang: 'How Gentle God's Commands,' 'An Angel From on High,' and 'The Lord Is My Shepherd.' Venna Van Almen sang 'If Ye Love Me Keep My Commandments.' Nan Rains was organist. Ward theology class leaders were ushers and gave the prayers. The luncheon tables were beautifully decorated under the direction of Isabel Brodbeck. One comment of the many favorable ones given was: 'The tables looked so beautiful and everything was in such readiness, that I knew it was to be an outstanding affair.' "

This, Too

Enola Chamberlin

This, too, will pass—
The storm that shakes your life
The dry and withered grass,
The pruning knife.

This, too, will pass—
The empty vase you hold,
The coin of worthless brass—
And you will claim God's gold.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 5—Satan's Opposition to the Coming Forth of The Book of Mormon

Elder Roy W. Doxey

(Text: The Doctrine and Covenants: Sections 3 and 10)

For Tuesday, February 4, 1958

Objective: Remember, remember that it is not the work of God that is frustrated, but the work of men (D. & C. 3:3).

Satan the Archenemy of God

From the creation of Adam, there has been opposition to the Lord's work on the part of Satan. He has sought to destroy the souls of men by his enticings; whereas, the purposes of the Lord have been to bring about the ". . . immortality and eternal life of man" (The Pearl of Great Price, Moses 1:39). When the Lord has instituted his work upon the earth, the powers of Lucifer have also been present to seek to destroy or, in any way, to hinder the Lord's purposes. This dispensation of the gospel is by no means an exception. When Joseph Smith sought the Lord in prayer to determine which of all the churches was right, the powers of darkness were present to interfere. Here are the words of Joseph Smith:

> . . . I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.
>
> But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.
>
> It no sooner appeared than I found myself delivered from the enemy which held me bound . . . (The Pearl of Great Price, *Writings of Joseph Smith* 2:15-17).

Notice the words ". . . not to an imaginary ruin, but to the power of

some actual being from the unseen world . . ." (*Ibid.*, 2:16). Joseph Smith had come to understand, in part, the power of Satan and also the power of God on the same day. Joseph may not have known at this time that during his life many efforts would be made by evil forces to keep him from following the counsel of the Lord, but the angel Moroni cautioned him against such a temptation. (See *Ibid.*, 2:46.)

Background of Sections 3 and 10

A notable example of Satan's efforts to deceive is found in the study of Sections 3 and 10 of our text. After receiving the gold plates from the angel Moroni and having translated some of the characters thereon, the Prophet was asked by Martin Harris to permit him to take the manuscript pages of translated material and show them to members of his family. Two times Martin Harris was denied the privilege to show the manuscript to others, but a third request of the Lord by Joseph Smith brought forth permission to do so. The provision was that it should be shown to only five persons and to none others. By stratagem others to whom Martin Harris showed the manuscript got it away from him, and it was never recovered. (See *D. H. C.* I:21.)

The Lord's Rebuke to Joseph

These circumstances bring us to a consideration of Section 3, which constitutes the Lord's rebuke to Joseph Smith for his part in allowing the manuscript to be lost. In the light of these conditions, the first three verses of the revelation state that the works of God cannot be frustrated, but it is the works of men that are frustrated.

It seems that at this point in the Prophet's life the Lord was teaching him an important lesson. He was to trust in the Lord, who would always uphold him, and not to fear man more than God (D. & C. 3:4-8). We might well ask ourselves at this point wherein we fear "man more than God" and do not put our confidence in the Lord to assist us? Do we, for example, accept the entreaties of friends and associates and violate a commandment of the Lord in order to keep the friendship or good will of those persons? Or do we stand for the word of the Lord and his promises to us if we are faithful?

Joseph Smith's Honesty

Consider also, for a moment, the importance of this revelation in attesting to the honesty of Joseph Smith. He stood rebuked by the Lord for his part in the loss of the translated portion of the plates, but, at the same time, he made known this rebuke to his friends and to the world in allowing the revelation to become known and printed. At times people have questioned the integrity of the Prophet, but this revelation stands as a monument to the basic honesty of Joseph Smith.

After receiving Section 3, Joseph recorded that ". . . both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I inquired of the Lord . . ." (*D. H. C.* I:23). The Lord then gave to the Prophet section 10.

Analysis of Section 10

In order for us to have a connected account of this episode in our Church history, a study should now

be made of Section 10, especially verses 1 through 45. As indicated in the superscription (italicized foreword), this revelation is about the designs of wicked men to alter the manuscript in order to destroy the truthfulness of The Book of Mormon when Joseph would print as a part of that book the retranslated portion which was "lost."

Plot to Destroy the Lord's Work Revealed

Verses 1 through 3 of Section 10 refer to the gift of translation which Joseph had received with the further admonition that he was to ". . . be diligent unto the end" (D. & C. 10:4). Martin Harris is condemned by the Lord as a "wicked" man, because he was not faithful in keeping his covenant to show the manuscript to only five persons, but permitted it to get out of his hands forever. (See D. & C. 10:6-9). Now comes that part of the revelation which describes the purpose of the men in altering the manuscript (D. & C. 10:10-19). But who does the Lord say is the instigator of this plot to destroy his work. It is Satan (D. & C. 10:10, 14). From this point on the Lord reveals to the Prophet and Martin Harris (and us) the designs of that wicked one, Satan, to destroy the Lord's work and also ". . . that he may lead their souls to destruction" (D. & C. 10:22). (Read The Book of Mormon, 2 Nephi 28 for information on the works of Lucifer in the last days.)

Satan's Tactics

Observe the tactics of Satan in his leading men and women astray:

> Yea, he stirreth up their hearts to anger against this work.
>
> Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in a lie, that they may destroy him.
>
> And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.
>
> And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men (D. & C. 10:24-27).

Upon the basis of what you have already learned from this revelation, do you believe that Satan is an actual being and not an imaginary product of the mind?

The Lord's Foreordained Plan

In verses 30 to 45 the Lord informs the Prophet that he is to translate from the small plates of Nephi and not to retranslate from the plates that portion of the Nephite history which Martin Harris had lost. Foreseeing the circumstances which gave rise to the revelations known to us as Sections 3 and 10, the Lord inspired Nephi and early historians to keep the additional set of plates (The Book of Mormon, 1 Nephi 9:2-6; Words of Mormon, verses 3-7). This part which now contains the books of Nephi to Omni, inclusive, in The Book of Mormon ". . . is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people . . . [and] which do throw greater views upon my gospel . . ." (D. & C. 10:40, 45), declared the Lord. It would seem that we are more richly

blessed by reason of having the translated material from the small plates of Nephi which contains ". . . the ministry and prophecies . . ." (1 Nephi 19:3; 9:4), and the "sacred" things (1 Nephi 19:6), whereas the other plates gave ". . . a greater account of the wars and contentions and destructions of my [Nephi] people . . ." (1 Nephi 19:4).

What does the Lord prescribe in this revelation that Joseph Smith might do, and which we also must do, to gain a victory over Satan?

> Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work (D. & C. 10:5).

Additional Items in Sections 10 and 3

Section 10: The Nephites prayed that their brethren the Lamanites should have the gospel in the latter days (D. & C. 10:48), and that this gospel should be made known to others who should possess this land of Zion and, ". . . that whosoever should believe in this gospel in this land might have eternal life" (D. & C. 10:50). It was also their wish that this land should be a free land. (See D. & C. 10:49-51.)

On the other hand, those upon this land who build up churches to get gain, and do wickedly and thus build up the kingdom of the devil shall be caused ". . . to tremble and shake to the center" (D. & C. 10:56).

The Lord avows that the people shall learn of the "other sheep" of whom he spoke during his mortal ministry (John 10:16), and of the gospel which he brought to them. This will be by The Book of Mormon which shall ". . . bring to light the true points of my doctrine, yea, and the only doctrine which is in me" (D. & C. 10:62). Again we are aware of one phase of Satan's activities; namely, to:

> . . . stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them (D. & C. 10:63).

Finally, in closing this revelation, the Lord points out what his doctrine is (D. & C. 10:67), and he who declares anything less than that doctrine ". . . is not of my church" (D. & C. 10:68).

> And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them (D. & C. 10:69).

Section 3: Notice verse 9 in which the Prophet is reminded that he ". . . wast chosen to do the work of the Lord . . ." and compare it with 2 Nephi 3:1-15, especially verses 6-8, 11, 14, 15.

In Section 3:16-20, the purposes of the coming forth of The Book of Mormon are made known. These verses contribute to our understanding of the purposes given on the title page of The Book of Mormon.

Questions for Discussion

1. Why has Satan opposed the Lord's work in this dispensation?

2. Why do you think the Lord rebuked Joseph Smith because of the loss of the

translated part of The Book of Mormon plates?

3. In what way does Section 3 attest to the honesty of Joseph Smith?

4. How does Section 10 verify the fact that Satan is a personal being?

5. Discuss: "It is not the work of God that is frustrated, but the work of men."

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 5— ". . . Behold, You Should Not Have Feared Man More Than God . . ." (D. & C. 3:7).

Christine H. Robinson

For Tuesday, February 4, 1958

Objective: To show that to fear God means to love him and to keep his commandments and that in so doing we earn the respect of all good people.

RECENTLY a group of college students were discussing what they wanted most out of life. Some were seeking financial security; others, power; but the majority agreed that what was really important was the good will, respect, and approbation of their fellow men.

It is good to seek the respect of others. However, we make a mistake when we allow our fear of criticism and disapproval of others to cause us to violate the principles we know to be right.

To fear man more than we fear God actually means that we are more anxious to please others than we are to live by the principles God has set down for us to follow. One example is in the matter of expressing our thankfulness and asking the Lord's blessings in prayer. Sometimes in strange places or among strangers, many of us are tempted to avoid criticism from others, and we fail to pray.

The story is told of a young draftee in the army who had always knelt in prayer before going to bed. But in the barracks, in the presence of all the other boys, he feared to follow the usual practice lest he be ridiculed. Consequently, he waited until he thought all the boys were asleep before he slipped out of bed to say his prayers. On one occasion the young man on the cot next to his observed him and remarked that he, too, had wanted to say his prayers but had been afraid to do so. This gave both boys courage, and soon thereafter others saw them, admired them, and followed their example. Thus, nightly prayers came to be the regular practice by many of the boys.

It is true that often the very things we fear might bring ridicule from others, actually build respect and admiration. Constancy, consistency, and adherence to right principles are choice character quali-

ties. They are traits which all good people approve and esteem. Certainly those who fear the Lord and follow his teachings regardless of the consequences, build strong characters and fine personalities.

To fear the Lord means that we have profound reverence for him; that we love and honor him; that our love is so strong that we will not knowingly offend him. That we want to please him by doing his will and keeping his commandments.

To those who have this type of fear and love in their hearts the Lord has said:

> . . . I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end (D. & C. 76:5).

Yes, to seek to earn the respect and approbation of our fellow men is good. However, if we are ever tempted to compromise our principles and ideals because of fear of criticism, let us remember:

> . . . it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just (Mosiah 29:12).

Work Meeting—Living More Abundantly

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 5—The Family and the Home

Elder William F. Edwards

For Tuesday, February 11, 1958

Objective: To consider the fundamentals of owning a house and making it a home.

THE family and the home are the basic units in society and in the gospel plan.

> Its foundation is as ancient as the world, and its mission has been ordained of God from the earliest times (President Joseph F. Smith, *Gospel Doctrine*, 3d Edition, page 375).

It was not by chance that the Master concluded his most important sermon by comparing the faithful doer of his words ". . . liken . . . unto a wise man, which built his house upon a rock...." (Matthew 7:24-27). Jesus recognized that the home is paramount in life. Joyful living is no more secure than the home. A home-building, a home-owning, and a home-loving people will always be a superior people.

Aim to Own Your Own Home

The Church has always encouraged the saints to own their homes. Nauvoo remains an important spot in American, as well as in Church history, because the early saints were builders of superior homes. President Brigham Young consistently counseled the saints to be home builders and home owners. This has continued to be the advice of the leaders of the Church to the members.

There may be temporary or special circumstances that make it more desirable for a family to rent than to own a home. But, as a general objective, every family should own a home or prepare for the day when they will own a home. The owning of a home adds to one's security, helps to preserve one's independence, strengthens a family, makes better citizens, and enriches daily living.

Every young man should have an ambition to possess his own home. It is better for him, for his family, for society, for the state, and for the Church. Nothing so engenders stability, strength, power, patriotism, fidelity to country and to God as the owning of a home—a spot of earth that you and your children can call yours (President Joseph F. Smith, *Gospel Doctrine*, 3d Edition, page 382).

If we are home owners, "Every improvement that we make not only adds to our comfort but to our wealth" (*Discourses of Brigham Young*, chapter 26, page 302).

Selecting the Location of a Home

It is likely that most of the class members will already be home owners, but because of the importance to those who have not yet acquired their homes, and to those who may subsequently move, it may be desirable to review at least three fundamentals in selecting a location.

1. Neighbors are of the greatest importance. Your children will probably spend more time with the neighbors' children than with you. In this association they will learn many of the lessons of life, for good or for evil; hence, the importance of choosing neighbors with great care.

2. Trends within the neighborhood are also important. If the homes in the area are being neglected, your home will likely become less desirable. Population groups, in the larger cities, in particular, are constantly shifting. A prospective buyer should look ahead and try to select a location that will remain attractive.

3. The importance of convenience of location can hardly be overrated. The dominating considerations are usually schools, work, and Church, and of the three, convenience to Church is most important.

How to Finance a Home

Be certain that the cost of the home is not excessive relative to your means. A family cannot be happy and successful, if it is forced to underspend for clothes, food, medicine, education, and recreation, in order to keep up unreasonable payments on a home.

In planning the cost of a home, it is good to remember the following words of counsel from the Master:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish (Luke 14:28-30).

Usually a home can be acquired only by borrowing part of the cost. The objective should be to borrow as little as necessary, and to pay off the loan as rapidly as possible. A family owning a proper home, free of debt, and living according to the standards of the Church, can withstand almost any economic storm and remain secure.

Ere we as a people become too free in mortgaging our homes, we do well to remember the following words of President Joseph F. Smith:

The land of Zion is an inheritance, and every man who mortgages his part of that inheritance places in jeopardy the land . . . (*Gospel Doctrine*, 3d Edition, page 385).

Converting a House Into a Home

The strongest attachments of childhood are those that cluster about the home, and the dearest memories of old age are those that call up the association of youth and its happy surroundings (President Joseph F. Smith, *Gospel Doctrine*, 3d Edition, page 376).

In our homes we must live to earn the blessings of the Lord. Pray together, play together, work together, and share joy and sorrow alike with courage and glad hearts. Bind the family together with love and obedience to the gospel standards and ideals. You will then understand the full meaning of the prophetic words of President Stephen L Richards: "Our heaven is little more than a projection of our homes into eternity."

Literature — Shakespeare in Our Lives

Lesson 13—**Hamlet**, Prisoner in Denmark

Elder Briant S. Jacobs

Text: *Shakespeare Major Plays and the Sonnets*, by G. B. Harrison, Harcourt, Brace & Company, 1948

For Tuesday, February 18, 1958

Objective: To seek to understand Hamlet's mind and heart, that we may better understand our own.

As our last lesson pointed out, none of Shakespeare's plays is centered more in one person than is *Hamlet*, yet without the surrounding characters and crosscurrents the character of Hamlet would be limp. This lesson reminds us that, without Hamlet, the supporting characters within the organized frame of the play would be useless.

Hamlet may be defined most simply as the story of a man in search of his soul, but who never finds it. Intertwined with impulse —dramatic bravado, despair, and a most incongruous inconsistency are Hamlet's evident weaknesses, his most discouraging weakness being that he is human. "He was a man, take him for all in all." Were he all bad he would contain within himself no conflict and therefore would never hold our interest. While his balance tilts and varies, he does maintain balance of a sort throughout the play, which implies a goodness to counteract evil. And who can miss the traits of goodness within him? For despite his sufferings he never allows his strength of character to be entirely undermined; he always maintains his

identity, even while he inwardly loathes himself and the sordid weaknesses of those near him whom once he most loved. He is, when he chooses, polished, courteous, friendly and genial, witty and sparkling. And though many times he brands himself a moral coward, it is our privilege to remember that his is the cowardice of a brave man, best illustrated by his fearlessness in confronting his father's ghost for the first time.

Hamlet's Word Vitality

The ripeness and vigor of Hamlet's vibrant, hissing, gentle word-volleys are rivaled by nothing in Shakespeare or out. Shakespeare's unconscious, imaginative genius might be likened to a high-strung show horse which his master delights to ride, so completely are horse and rider one, so entire the master's control, so sharp the response as he exhibits his mount's versatility. And with what enjoyment do they run through their paces. First, a slow, majestic walk:

If thou didst ever hold me in thy heart,
Absent thee from felicity a while,
And in this harsh world draw thy breath in pain
To tell my story. . . .

V. 2. 357-360

Next a mincing, teasing trot:

Haml. Now, Mother, what's the matter?
Queen. Hamlet, thou hast thy father much offended.
Haml. Mother, you have my father much offended.
Queen. Come, come, you answer with an idle tongue.
Haml. Go, go, you question with a wicked tongue.
Queen. Why, how now, Hamlet!
Haml. What's the matter now?
Queen. Have you forgot me?
Haml. No, by the rood, not so.

III. 4. 8-14

Then a long-rolling gallop, or canter.

What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!

II. 2. 315-319

And, finally, the runaway, when almost riderless, the great charger takes bit in teeth and pounds forth in unrestrained surges of sheer power:

Haml. Here is your husband, like a mildewed ear,
Blasting his wholesome brother. Have you eyes?
Could you on this fair mountain leave to feed
And batten on this moor? Ha! Have you eyes?. . .
Oh, shame! Where is thy blush? Rebellious Hell,
If thou canst mutine in a matron's bones,
To flaming youth let virtue be as wax
And melt in her own fire. Proclaim no shame
When the compulsive ardor gives the charge,
Since frost itself as actively doth burn,
And reason panders will.

III. 4. 64-67, 82-88

Hamlet often becomes wellnigh drunk with his own word power, nor do we escape a feeling of light headiness in ourselves. Rather than worrying that this might be a weakness, let us ask who else can build drama and character with words alone until it all blends into an illusion of reality "livelier than life"?

This is Shakespeare's greatest gift, even as it is Hamlet's. This play offers more proof than any other that Shakespeare surpasses all other dramatic poets who have written in modern times, because herein he does everything with words. As Wilson Knight has justly observed:

> Hamlet is universal. In him we recognize ourselves, not our acquaintances. Shakespeare's persons make utterance from a height where all men speak alike (*Wheel of Fire*, page 288).

And for the lofty identity of poetic power made most personal to each of us through great word-skill, what can rival Hamlet's soliloquy as he finds life too loathsome to bear:

To be, or not to be—that is the question.
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles
And by opposing end them. To die, to sleep—
No more, and by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to. 'Tis a consummation
Devoutly to be wished. To die, to sleep,
To sleep—perchance to dream. Aye, there's the rub,
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil
Must give us pause. There's the respect
That makes calamity of so long life.
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely
The pangs of despised love, the law's delay,
The insolence of office and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels [burdens] bear,
To grunt and sweat under a weary life,
But that the dread of something after death
The undiscovered country from whose bourn [boundary]
No traveler returns, puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all,
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pitch and moment
With this regard their currents turn awry
And lose the name of action. . . .

III. 1. 56-88

Hamlet's Identity

True education is a continuing venture into new realms of self-discovery Thus a sustained rereading of Hamlet becomes one of mortality's greatest educational awakenings for, regardless of who we are, Hamlet's true identity lies within each of our individual fallible bosoms. This play reveals us to ourselves. Hamlet is real not when he reveals Shakespeare's heart, nor is his reality "in the book"; his only reality lies *in us*.

Hamlet is eternal Everyman. He is universal because he is no one thing or person. His character is a mirror which flashes us back to ourselves in jerky, shifting patterns, showing our own traits.

Hamlet is thus all of us and not one. And far from being a lovable character, he is a variously true one. He is a brave coward, impulsive procrastinator, and ambitious philosopher, a believing unbeliever. One moment an obedient son, and docile, the next moment he grossly underrates efficient King Claudius while artificially puffing his own dead father with extreme praise. With evident relish in his own

word-power he tortures his guilty, cringing mother for exhibiting those very weaknesses which consume in fire his own inner peace. His famous advice to the players is really an essay on temperance and emotional control, yet in his mother's bedroom just two scenes later (III. 3) Hamlet tears himself to tatters through his own passionate accusations of his mother, splitting not only her ears but indeed her very soul. Possessing all the soldierly virtues—courage, foresight, endurance, judgment, skill — and with every justification for blood revenge, nevertheless he delays killing his uncle for reasons unclear to himself. He hopes nobly but does basely; he is as brilliant in word-play and in analysis of character as he is bungling yet heroic in the destruction of his own happiness and that of those around him.

The Idealizing Hamlet

Those souls who have soared beyond the clouds can suffer themselves into the lowest and darkest caverns of the bitter, frustrated human soul. Such a person is Hamlet. Nor should we forget that Hamlet exemplifies the very idea of tragedy in its highest, purest form. He knew that, instead of blaming the stars or fate, each man creates his own destiny.

As in all tragic heroes, the sources of both Hamlet's greatness and his weakness are one and the same—himself. At the time of his father's death, young Hamlet might be defined sketchily as intelligent, clever, dramatic, well-adjusted, substantial, moral, and idealistic. If he has one flaw it is the flaw of youth itself; namely, the impatient urge for an immediate and complete perfection, which he has assumed to be his lot in life. The sequence of events following his father's death devastates his hitherto unchallenged idealism. Fundamental to young Hamlet is his complete honesty; he is not concerned with that which seems, but only with that which is (I. 2). He is completely honest with himself (so far as he is able) and expects his world *to be*, not *seem*. Once he begins to realize this is not so, his inner vision is fractured and tragedy is born, the two-way pulling and no-way going in varying degree representative of us all. We might say of Hamlet with Dostoevsky "God and the Devil are fighting there, and the battlefield is his heart."

As the tension mounts within the play, Hamlet's own inner conflicts become so strong as to be unbearable and in a moment of intuitive genius he invents his pretended madness which he wisely uses as a safety valve to let off his steaming passion rather than exploding from within. And in the piercing frankness of the soliloquies Hamlet holds back nothing from us. His words do not describe his emotion; they create it. We do not stand as witness at the moment of creation; instead, we are feeling the same forces welling up within ourselves; Hamlet merely mouths them for us. Consider the following passage, for example. Horatio and Hamlet pace the battlements at midnight hoping to see the ghost whom Hamlet has been told resembles his father. Note how his tongue waggles on, while all else within him anticipates. Herein is no cadence, no inner mu-

ic, but words shapeless and halt, expressing a strained point:

So oft it chances in particular men,
That for some vicious mole of nature in them,
As in their birth—wherein they are not guilty,
Since nature cannot choose his origin—
By the o'ergrowth of some complexion,
Oft breaking down the pales [defenses] and forts of reason,
Or by some habit that too much o'erleavens
The form of plausive manners, that these men—
Carrying, I say, the stamp of one defect,
Being Nature's livery, or Fortune's star—
Their virtues else — be they as pure as grace,
As infinite as man may undergo—
Shall in the general censure take corruption
From that particular fault. The dram of eale [evil]
Doth all the noble substance of a doubt
To his own scandal.
[Enter Ghost].

Hor. Look, my lord, it comes!
Haml. Angels and ministers of grace defend us!
Be thou a spirit of health or goblin damned,
Bring with thee airs from Heaven or blasts from Hell,
Be thy intents wicked or charitable,
Thou comest in such a questionable shape
That I will speak to thee. I'll call thee Hamlet,
King, Father, royal Dane. Oh, answer me!
Let me not burst in ignorance, but tell
Why thy canonized bones, hearsed in death,
Have burst their cerements, why the sepulcher
Wherein we saw thee quietly inurned
Hath oped his ponderous and marble jaws
To cast thee up again. . . .

I. 4. 23-51

Thus the ghost unleashed the true lyric Hamlet. Shakespeare's ability to create reality right into our own eyes and mouths is best proved if the above passage is read aloud and repeated, as all Shakespeare should be. Many other examples might be cited, among them the famous "Oh, that this too too solid flesh would melt," beginning in Act I, scene 2, line 129.

But skillful use of words creates more than mere words can say. Really Hamlet's words are the vessels which "contain transaction between Hamlet and his moral sense," the inner reality according to Charles Lamb, which, when revealed comprises nine-tenths of the play. Note, how different Hamlets cancel each other, discernible to us only if we realize that Hamlet speaks himself in complete truth only in moments. Already he has spoken his noble, "What a piece of work is a man"; now he qualifies one source of his nobility more tightly:

. . . What is man
If his chief good and market of this time
Be but to sleep and feed? A beast, no more.
Sure, He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust in us unused. . . .

IV. 4. 33-39

Noble and godlike as man in the abstract may be, Hamlet detects other attributes within individual men. How painfully has he just learned of Claudius that "one may smile, and smile, and be a villain" (I. 5. 108).

Hamlet felt no regret in killing

Polonius. But when he replies to inquiries about the whereabouts of the corpse that "within a month you shall nose him as you go up the stairs" (IV. 3. 37), we realize how various Hamlet's definition of man, upon different occasions, really is.

Regardless, Hamlet was always as honest as he *could* be. It merits note that no one in the play save the ghost and Hamlet himself ever insinuates that he is either weak or cowardly. And in compassion we should also remember with G. K. Chesterton, that "The duty that Hamlet shirked is exactly the sort of duty that we are all shirking: that of dethroning injustice and vindicating truth."

The Prison Denmark

Haml. Denmark's a prison.

Ros. Then is the world one.

Haml. A goodly one, in which there are many confines, wards, and dungeons, Denmark being one o' the worst.

II. 2. 249-253

Within this play the dramatist Shakespeare details Hamlet's search for identity. He recognizes evil as such, and attempts to resist it, but in vain. He realizes the sin of Fortinbras' agressive war, which will accomplish only the fulfillment of his own ambition (yet Hamlet envies him). He had acrid contempt for the poseur Osric (yet during the play Hamlet acts out not one part at a time but several). He would send Ophelia, his own true-love, to a nunnery to prevent her from becoming a "breeder of sinners."

It is in his own self-revelations of these conflicts that we find the real Hamlet. In revealing his own sufferings he echoes also the weaknesses of those who surround him—those whom he has helped create in his own image much as they helped create him in theirs. While each fulfills the other, identity is given this most powerful conflict only through Hamlet's impassioned poetic statements. Herein lie the enduring life and loftiness of the tragic Hamlet.

Broadly seen, *Hamlet* is the education of modern Everyman as he falls from pristine idealism and the security offered by the concept of the ordered universe to the awareness that "nothing is good or bad but thinking makes it so." It was only by surviving such inner torment and awakening that Hamlet earned his belief in each man's right to freedom of thought and action. Through witnessing his emerging self-knowledge we, too, can realize more fully how each of us inescapably creates a personal heaven or hell here on earth; as mortals we surely cast our lives, just as he did. Outside such a central personal vision all lesser realities skitter away like chaff in the gentle wind.

Thoughts for Discussion

1. Which identity is the real Hamlet?

2. "Since Hamlet is two people at once, he is therefore a hypocrite." Discuss.

3. Why is Hamlet probably the most popular figure in Shakespeare?

4. Why do we sympathize with Hamlet?

Social Science — Latter-day Saint Family Life

Lesson 11—"As the Twig Is Bent"

Elder John Farr Larson

For Tuesday, February 25, 1958

Objective: To illustrate how we are influenced by our environment, particularly by the environment of the home.

LIFE'S experiences touch and mold the heart and soul of man. Each of us is the result of many influences, yet we have common needs and desires. The type of family life we have and how our needs and desires are met, influence what we are. The perfection of man can be facilitated through the family. Acceptance of the gospel in its fulness and its wise application will result in the full spiritual growth and development of the individual. A person reared in a home where gospel principles are practiced, adjusts socially, obtains a sense of personal destiny, a thirst for knowledge, and the courage to attempt and a pride in achievement. The love and democracy found in such a home develop selflessness, the ability to share, and a desire to care.

In this lesson we shall consider the effects of our environment upon us, particularly the environment of the home, in the light of our basic needs. The following lesson will demonstrate the personal significance of the family to each age group and how their needs are met through the family.

What We Are

Each man is an individual, the product of a myriad of varied influences. While all persons have similar endowments and are influenced by similar things, yet each person is single in kind and, therefore, matchless. How we dress, look, talk, move, and think make each of us an individual different from all others.

Our physical features and the mental capacity with which we are endowed are determined to a large extent by characteristics inherited through our parents. Much of our behavior, likewise, is influenced by our physical and mental aspects. The health and condition of our bodies, our size, color, strength, sex, intelligence, and other features influence not only our own conduct but the response of others, which, in turn, affects us. This illustrates the complex nature of human behavior.

While the physical man is important, yet the fine points of difference come from our environment. The world about us is a part of us, for it influences our behavior patterns. The family circle, our friends, our teachers, and the other people with whom we come in contact; where we live, what is said and written and taught, all influence what we are. World events, the kind of community in which we live, our government, our income,

what we have—all produce satisfaction or anxiety, in varying degrees, which color our actions.

That part of our environment having the greatest influence is the home. It is in the home that personality characteristics are indelibly stamped; it is there that the most good or harm can be done. The way a person *feels* largely influences how he thinks and acts. The interpersonal relationships with family members largely determine how we feel about people and things. Our feelings tend to make us do that which to us is pleasant, satisfying, comfortable, and safe, and also tend to make us avoid the opposite. The deep grooves of habit and attitude, acquired through often-encountered situations and our reactions to them, are, in fact, a part of us.

Parents have the responsibility to teach basic virtues. (See Lesson 8.) Each President of the Church has taught the importance and necessity of the individual gaining knowledge. "The glory of God is intelligence" has been embedded in the heart of every Latter-day Saint. The Prophet Joseph Smith, speaking to the saints in the Grove at Nauvoo, observed, "A man is saved no faster than he gets knowledge . . ." (D. H. C. IV:588). Knowledge of every nature, technical or general, of good or evil, of people or principles or things, is an important, integral part of the individual, for this is his source of reference in decision making. To illustrate, the child whose basic knowledge concerning coins is limited to identification by name, when offered his choice of a nickel or a dime, would likely choose the nickel. A child having knowledge of the value of money, when given such a choice, would readily take the dime. The difference lies in the background of knowledge upon which the child calls in making his decision.

Acquisition of knowledge is not enough. It must be evaluated as acquired. How we evaluate depends, again, upon our atmosphere of people and ideas. The ability to decide properly is the power by which we grow and develop.

When our storehouse of knowledge is sound and when we have learned properly to evaluate that knowledge, we then are in a position to make "decisions of character" which can raise us to the greatest heights. Fortunately, man can carve his own destiny. He can control his own environment, at least in part, and with this control he can make a success or failure of his life. By his ingenuity he can enlist the help of other persons, and if he lives for it, he is aided by the Holy Ghost and our Heavenly Father. (See Lesson 8.)

Our Basic Needs

The yearnings and desires of all persons fall into similar categories. How these needs are met and our reaction to them somehow leave an imprint upon our behavior. Individual needs may be divided broadly into three categories:

(1) Physiological needs, that is, those relating to a healthy functioning of our bodies;

(2) The need to grow intellectually, socially, and spiritually;

(3) The need to love and to be loved.

1. *Physiological Needs*: One of the strongest human impulses is man's desire to survive. This desire prompts him to seek food, clothing,

and shelter. How these needs are met, even from the first days of life, influences the course of life. That is to say, if our experiences in meeting these needs are pleasant, we react pleasantly and favorably; while stress and anxiety in the process leave a negative mark upon the actions of man. Some of us need specialized attention to preserve and prolong our lives. Good physical health is an important ingredient to good mental health. While physiological needs are important, and while a minimum must be met for the continuance of life itself, yet lavish or quantitative "trimmings" are unnecessary to produce a Lincoln. More often than not extravagance proves to be a disadvantage to the individual.

2. *The Need to Grow*: Most individuals are possessed of a desire to achieve intellectually; all desire to be socially accepted, and many recognize the need for spiritual growth. Latter-day Saints know this to be the purpose of mortality.

a. Growing Intellectually: Man's hankering for accomplishment has brought forth principles and truths which have revolutionized our daily lives. Scientific discoveries and their applications have given us conveniences unheard of a few years ago. The fight against disease and illness has made tremendous gains. Man's creative ability has produced pleasant and interesting things ranging from hieroglyphics to modern skyscrapers, music, sculpture, painting, and all the discoveries of science. For proper intellectual development each person needs opportunity to learn, along with reassuring encouragement to persist in seeking knowledge.

b. Growing Socially: The eagerness with which we pursue social acceptance illustrates the magnitude of this basic need. Our adventure through life, in relation to our family and home, spans the extremes from infancy and complete dependence upon the home to becoming an adult and relatively independent. Maturity is arriving at a healthy compromise between these extremes. As we venture forth from our homes, figuratively speaking, we go forth with confidence, if we know we can always return to a home where there is love and security. This is true of all family members from the youngest to the oldest. Our social ambitions are met when we have status with our associates, a sense of being a person whose worth is recognized, and a self-esteem which enables us to meet situations appropriately according to our age and sex.

c. Spiritual Growth: The spirit of man has an innate eagerness to return to God. When properly stimulated, he pursues knowledge of God and his ways. He receives satisfaction from embracing characteristics and principles taught in the scriptures. He has a sense of personal accomplishment which pushes him ahead to seek his Heavenly Father further. Spiritual growth does not come automatically, however. Devotion and effort are required here as in other fields. Faith, together with applied effort, results in spiritual growth. Parents can influence the spiritual growth of their children by how they think and act. Family prayer, devotion to Church duties, the parents' favor-

able regard for Church leaders, and their respect for Deity, all contribute to the spiritual growth of family members.

> And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.
>
> And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father (D. & C. 84:46-47).

The desire to accomplish gives vision, and having accomplished, we look ahead to new horizons. If this inherent yearning is guided in the right direction it can be a stimulus to perfection. The child takes pleasure in learning to read or learning to draw. The young man takes pride in being able to run fast or build. A mother's accomplishment may be a happy baby or an obedient child. A man denied the opportunity to grow intellectually, socially or spiritually, becomes frustrated, and this often results in mental illness. A man's dream of tomorrow, sets his compass of life today. This is the first step, followed by planning, devotion, and a search for knowledge. The result is growth.

3. *The Need to Love and to Be Loved:*

There are few things more important to man than to love and to be loved. Later we shall study this need in more detail. Briefly, love is more important than nutrition. Love is the nourishment of the soul, the concept which reduces to a minimum the distance between people. It is the "common denominator" in the development of a healthy personality through all its stages. The personality of a child is shaped by the love of his parents. The love that is found in good homes gives children a feeling that all is well. It inspires parents to do for their children and to weather hardship for them and with them. It is the stability of love that helps a child venture forth into the world with confidence. The unloved child, starved for affection and the company of others, will actually wither in body and spirit. A child, properly nourished with love and affection, security, and ideals, has been given the "stuff" with which he may succeed.

The Parental Influence

The home environment is set primarily by the parents. The regard and concern that parents have for one another and for their children is the basis of the home environment. If parents are emotionally stable and secure, they will find that their natural impulses really suggest what is best. In the parent-child relationships having profound effect upon child behavior, there are, broadly speaking, four different types of home environment, although most homes have some attributes of each.

1. *Parental Autocracy:* In this setting, children are required by force or fear to act precisely as parents decree. The child has no opportunity to exercise independent judgment, for all his decisions are made by others. The personality of such a child is unstable, withered and weak, often for life. The mind, like other body parts, is developed by use. He who is not called upon to think, generally does not develop his ability to think. The home atmosphere created by coercive par-

ents does not provide for true love nor the opportunities for growth. Such an atmosphere builds a volcano of resentment which one day may explode. The parent who gives supportive help to his child's judgment-decisions, however, is not an autocratic parent. Helping a child through a consideration of facts to a conclusion, is to the mind what physical support is to the toddler learning to walk.

2. *Parental Submission*: The child is "king" in this type of home. He makes decisions and exercises his free agency without parental interference. Somehow his parents believe he will turn out best, if they let him be his natural self. Unfortunately, they have adbicated what is likely their most important role, i. e., building within the child a solid basis of evaluated knowledge of right and wrong, and ideals to which he can refer in the exercise of his free agency. It was never intended that free agency be exercised in a vacuum. Children who come from an environment where parents have adopted a "hands off" policy often are bullies, are disliked, and have little consideration for the rights or feelings of others. This environment often stems from the parents' own basic insecurity. Here again, the child is denied the opportunities for intellectual growth and social adjustment because the supportive help is missing. The spiritual growth of these family members is also stilted. The parent who chooses this easy way is cruelly kind, but fails to provide the love a child needs for stability.

3. *Parental Confusion*: These parents alternately rule and mis-rule. They teach their children conflicts from what they say and from what they do. They lack consistency in their relationships with the child and in their limitations upon him. Parents, although having good intentions, sometimes become absorbed in various activities and thus fail to maintain with their child a consistent relationship. Parents under stress often follow the same course. A child is quick to note the inconsistency of parents and, somehow, takes little security from such a setting. Such a child often does not know what is expected of him, nor the limits within which he is expected to behave. He may easily conclude that his parents and others are unfair.

Many cases of vandalism and property destruction come from persons reared in homes of inconsistent parents. These parents are the first to point out how they have "taught" their children respect for the rights of others. Unfortunately, a child is not "taught" merely by being "told." No one has taught until someone has learned. Parental confusion often results when one parent does his job properly while the other does not. One may be autocratic and the other submissive. Children from such homes do not always become a half-way compromise between the divergent parental tendencies. Often a child will identify with one parent or the other, generally the parent of the same sex, and to the extent that a child identifies with a parent, his resultant behavior favors such parent.

4. *Parental Guidance in Self-*

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Determination: The parent in this type of home is aware of his child's basic needs: physiologically, intellectually, spiritually, and socially. Such a parent knows of the child's desire to become independent of the home, and his desire to become a separate individual. Parents must identify and recognize the importance of each step. As the child grows and develops, parents will reassure him of their love and support which he can have in the home, yet they will let him reach out and have experiences which develop him as a responsible adult. His parents instill within him a belief in himself as a person, with confidence in his decisions. The child is not forced, yet he is given opportunities to grow intellectually, and he is constantly storing evaluated knowledge to which he can refer in making decisions. Giving a child love and security is not at all inconsistent with teaching him to accept responsibility. The child learns fair play if his parents treat him fairly. From his parents he learns to be thoughtful of others and to accept differences without anger. His spirit is fed, and, while he learns of God, he moves toward him in spirit and in fact.

Latter-day Saint parents who live the gospel will educate their children so as to prepare them to meet life's situations realistically and constructively. They will develop the judgment and skill of each child to meet whatever may come. They will not abandon their role of teaching the child what he should know, nor will they push him or let him fall from the nest of parental influence until his wings are strong.

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Questions for Discussion

1. What are some of the basic emotional, intellectual, spiritual, and physical needs? How do the home and family help satisfy these needs?
2. In which category are we most successful? Where do we fail most frequently?
3. Why is it important for parents to take an individual interest in the "growing up" process of their children? Why must they be well adjusted themselves?

Less Than Love

Eva Willes Wangsgaard

Friendship should not need a chain
To hold the love it shares;
Love is always struggling free,
Breaking nets and snares.

Friendship held too close becomes
A prison and a pain.
Seldom does the spirit rise
Higher than its chain.

Friend, if you would hold my love,
Leave the door ajar.
Friendship that is free will stay,
Happy where you are.

The Old Base-Burner

Thelma Ireland

We sat around a base-burner
With jolly, fat red cheeks;
We stretched our feet up to its warmth,
Not minding winter weeks.
There was no central heating then,
So in the winter weather,
Though we might wish to be alone,
We had to be together.
We had to learn to give and take,
We got used to each other
And found we liked the company
Of sister and of brother.
And so the family bond grew strong
Within that sheltering cove,
Encased in warmth and family love
Around that glowing stove.

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Wisdom

Lucille R. Perry

My father read from Tennyson,
He searched out beauty's every guise,
And when his rough hands closed the book
He gazed at it through tear-filled eyes.
Then, in the hollowness of youth,
I comprehended not at all,
Why tears would rise to fill his eyes
And slowly on his worn cheek fall.
But many storms since then have filled
With salty drops that empty place,
And made a spring of tenderness
That overflows upon my face. . . .
Remembering, with heart more wise,
I understand his tear-filled eyes.

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From Near and Far

I am writing to let you know how much I appreciate Dorothy S. Romney's serial "The Bright Star" (concluded in the September *Magazine*). In my estimation it is one of the best that has appeared in our fine *Magazine*. I also liked Elsie McKinnon Strachan's frontispiece poem "Country Neighbors." It is graphic, and the last two lines are intriguing.

—Grace Ingles Frost
Provo, Utah

I loved Mabel Atkinson's story "For This I Have Yearned" in the September issue of the *Magazine*, and I think the world needs the lesson contained in Rosa Lee Lloyd's excellent story "The Heavenly Bonus." I very much liked the editorial "Her Choice" by Marianne C. Sharp. The poem "My Husband's Hands" by Marie Ricks touched my heartstrings.

—Frances C. Yost
Bancroft, Idaho

The lesson material and lesson department are excellent. My special enjoyment is Shakespeare and the renewal of my acquaintance with his masterful dramas. . . . The article "Life Is a Journey," by Cleopha Jensen, in the July issue is especially inspiring, and the June issue contains a helpful and delightful article, "Help Yourself to Happiness," by Frances C. Yost. The ten points of the guide to happiness are really worthwhile. . . . The article on the Samoan Mission by Preston Nibley is truly interesting and informational . . . and the pictures are scenic treasures of enchanting beauty.

—Emma M. Gardner
Long Beach, California

I would like to tell you how much I enjoy *The Relief Society Magazine*, especially now that we have moved where there are very few Latter-day Saint people. I look forward to the *Magazine* each month. There are so many things in it that are helpful in my everyday life.

—Geraldine Court
Castlegar
British Columbia
Canada

I especially liked the September frontispiece poem "Country Neighbors," by Elsie McKinnon Strachan. I could see it and *smell* it, and *feel* it, as I read, and I have read it several times. A lovely, lovely poem! And what a homey, powerful, and beautiful poem is "My Husband's Hands," by Marie Ricks. "Tour of Pennsylvania" grips the heart and makes us know nothing is ever lost. I appreciate the editorial "Her Choice," by Marianne C. Sharp, and am grateful for the good it will do. What a lovely tribute to a father is found in "My Father—A True Leader," the tribute to President David O. McKay written by Emma Rae McKay Ashton. Every line of the *Magazine* is good to read.

—Mabel Law Atkinson
Dayton, Idaho

I enjoy *The Relief Society Magzine* very much and wait for its coming each month. I especially enjoy the poems . . . and Edna Day's article "A Nursery Will Be Maintained" in the June issue. Jennie Brown Rawlins' article in the same issue "Mother Had Seven Girls" started me wishfully reminiscing about my happy childhood. After reading another of Frances Yost's wonderful stories, "Society Sonnets" (August 1957), I wanted to sit right down and try my luck with a sonnet. I'm going out to wash the dinner dishes now, and I'm going to see what I can do with a little idea I've had wandering around in my brain like a little orphan for quite awhile now. Maybe I can catch him and put him down on paper.

—Phyllis Chapman
Idaho Falls, Idaho

I have been a reader of *The Relief Society Magazine* since I was a small girl and have enjoyed it these many years. . . . I was thrilled to find in the June issue the pictures sent in by Sister Taylor ("A Relief Society Gleaning") of officers of the Thirteenth Ward Relief Society, especially as one, Elizabeth H. Goddard, is my great-grandmother. It is the first time I have found any record of her Church activities, and I will treasure the account and copy it in my family history.

—Gladys W. Savage
Sumatra, Montana

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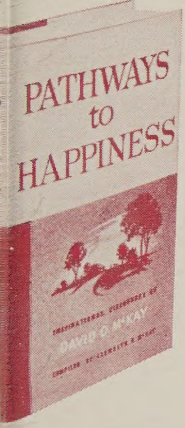

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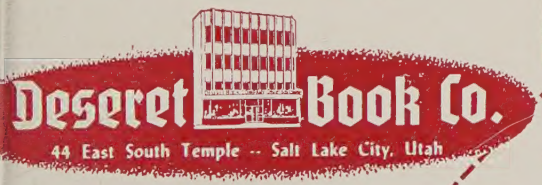

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